







### The Physical and Astral Bodies.

By DR. JOHN C. WYMAN.

I usually find it much to admire in the Twentieth Century that I rarely wish to criticize, even when I do not fully agree with the editor's views; but in his Sunday address of December 3, there are some statements which seem to call for my friendly comments. I refer to certain statements concerning immortality, or the future life, which are as follows:

When I say immortality, I mean the conscious continuance of the individual in separate personal life after the body is dead. . . . I do say, very emphatically, that everything that we know of in this universe of which we, ourselves, are a part, goes to prove that we, when we die, will fall as the trees do, as the roses do, never to live again, as the same separate conscious personalities. . . . I defy you to explain how a person can think, and feel, and love—how a person can live—after the body is dead. . . . I deny that there is one scientifically proven fact to show that there is any such future life in store for us.

The mistake, it seems to me, lies in the conception that the physical body is the all in all, and that therefore when it dies the conscious indwelling spirit, the Ego, the I am, ceases to exist, whereas I deem the truth to be that the physical body is but the humble servant of the conscious indwelling personality or spirit, which uses the body as the instrument whereby it (spirit) comes into contact with and cognizes matter and all forms of material existence, from mineral to human. The spirit, therefore, is not dependent upon the physical body for its continued existence, but can and does exist independently thereof.

Again, I assert that this indwelling spirit possesses a more etherealized yet substantial body, composed of a far more sublimated form of matter than the physical body. (even while the earthly body is still living), and that the conscious personality, the spirit, the Ego, inhabits this astral or spiritual body during the whole period of earth life, which astral body is intimately united, by subtle magnetic forces, with the physical one. Also that the indwelling spirit has the power, under certain conditions, of detaching this astral body from its close association with the mortal one, and of causing that astral form to appear in places more or less remote from where the mortal body lies in an unconscious or trance condition.

After the death of the physical body, (or the outer shell of aggregated material atoms), the conscious personality, still inclosed or dwelling within its astral or spiritual body, becomes a dweller in spirit life or the spirit world, and from that sphere of existence has the power and does return to earth, communicates with friends still in earth life, informs them concerning its spiritual environment, its life of continuous activities, giving unmistakable evidences of its identity and individuality, and demonstrating its power over ponderable matter, through a knowledge of the laws governing the electric and magnetic forces of nature, whereby various psychical manifestations are made, which extend from the simple raps through the long list of phenomena until the important phase of materialization of spirit forms is demonstrated.

Hundreds of thousands of such manifestations have taken place during the past forty years in many countries, under the strictest scientific test conditions, which have been attested to and fully described in almost innumerable books, pamphlets, tracts, and magazine articles, as well as essays and letters published in the daily and weekly papers all over the world, contributed by scientists, judges, lawyers, doctors, bi-hops, ministers, authors, poets, level-headed business men and women, all of whose testimony would have to be admitted by intelligent and impartial critics as being the truth, honestly told by honest and competent witnesses. Unimpeachable testimony from the most trustworthy sources can be furnished ad libitum to anyone desiring to thoroughly examine these important facts, by which the continued existence of each conscious personality, after the death of the physical body, is satisfactorily proven.

Paul's motto, "Prove all things; hold fast to that which is good," is as valuable now as when written centuries ago, and all who wish to gain more knowledge than they now possess concerning these interesting truths, can always have the opportunity of proving the truth of all the statements I have made, by the results of their own investigations into the realms of occult phenomena, when they earnestly and faithfully pursue their inquiries according to truly impartial and scientific methods.—[Twentieth Century.

Dr. N. B. Wolfe.

With more than ordinary pleasure we print this week the particulars of Dr. N. B. Wolfe's successful efforts in converting fallow land in Kansas into fruitful grain fields. The account of this transformation reads like an idyll! It is the embodiment of poetry in facts. The grand strong sense and energy displayed in every part of this great work, shows the man to be a master. We can now understand and appreciate better than before, Dr. Wolfe's character as an investigator of the philosophy and phenomena of modern Spiritualism. He brought to the work herculean strength and tireless energy of mind, with honest purpose not to be satisfied with other results than truth, illustrated by substantial facts. That he did his work well, is manifest from the popularity of his book, now read and admired in every land. The doctor is a true, independent worker—opposed to puppet and platform organizations—an interpreter of law—an authority in himself. He carries the facts of Spiritualism with him wherever he goes.

### Written for The Better Way.

HOW ARE SPIRITUALISTS MADE?

By J. W. DENNIS.

A few days ago a friend of mine asked me this question: "How are Spiritualists made?" I replied that as far as I was concerned, I was born a Spiritualist, or, to use a far better term, I was born a nature-list, although I did not know that important fact until Modern Spiritualism revealed to me that I was a natural man born into this natural life to fulfill the duties of this life and at the end of earth life to be born again out of this material body into the life of the spirit; and from out of that spirit into the yet higher life of the soul. To many, very many, of our Spiritualists of to-day this fact never comes; but to them first comes doubt and darkness and fear; then at the darkest hour just before day, comes to them through spirit manifestations, the first glimmering rays of a coming morn; then comes the bright dawn; then the still brighter scintillations that show to them that a bright and a glorious day is coming for them; and as the spirit of the truth is revealed to them, as their mental sight is quickened, the bright and the gloriously beautiful day breaks suddenly on their delighted souls, and they too know of a life over there in the radiant beyond of soul life.

Properly speaking, there are three distinct divisions or states through which the ordinary Spiritualist passes before he arrives at or obtains the knowledge of spirit life. Of course the first stage is as an investigator. In this first state he gropes around in the dark, doubts everything, examines and questions every medium that he can hear of; has a sitting with all the mediums that he can find; declares the whole thing a humbug, and starts in again more eager than ever to find out the whys and wherefores of the whole matter or die in the attempt.

This time the light breaks in upon his darkened mind and illumines his clouded brain and he accepts all manifestations with a doubt; but he swears that he has positive proof and the best of evidence that there is something in it. Gradually he walks out into the broad light of the beautiful truths of our knowledge and our belief; gradually he knows that his spirit friends are always around him and with him; gradually his soul expands, and as he nears the border line of the second stage of his progress, he is really a changed man.

The knowledge of a certain future life makes this life look to him worth the living for. In this happy state he gradually slides across the line and unconsciously finds himself within the confines of the second division of his journey. He grows happier every day; he knows that man never dies, never can die. He knows that he can come back to earth again and he is somewhat satisfied. He drifts swiftly through and along this second state, enraptured with the beauties of a belief that is founded on a knowledge in spirit life.

The investigation has proved to him what the church dogmas and the church creeds could not do. He has learned more about the future life and his future destiny in a year than the preacher had taught him in twenty years. He knows that his life is his own making; he knows that he can carry his own heaven with him forever; he knows now that he really has a soul to save; he knows that he is his own savior; what more can he want? Man is progressive; his investigations have taught him that; why not progress? How his very soul swells with the thought! He is enthusiastic now he knows much more than those thirty years old foggy Spiritualists do. He must advance. He is just wild with delight with his new found love. What a delightful sweetheart he has got! Now, "ain't she a daisy?" lives forever. He don't care much whether school keeps or not; he is a boy again.

The God of his fathers is not good enough for him any longer; he lives on air—Spiritualism of course. Well, to sum it all up, he is just as happy as he can well be; he is ready to burst with happiness. No hell in mine, I thank you; no seven-by-nine Christian heaven; no harp; no crown; no golden stairs; no golden slippers; no streets paved with gold; no pearly gates, no great white throne; no big devil; no angry God; no black sheep; no non-sense, but just a natural existence, just as it is in this earth life, only a higher life than this; just spirit life in all of its glory; room enough for all; take in the whole world of mankind, only be good and true and do the best that you can, and all is well. How happy he is! Well, why should he not be? He feels good towards all mankind; he loves his fellow man; he can lend a hand to the fallen; he can help a poor fellow mortal along the journey of life and not feel ashamed of him because he is a Spiritualist, even if he does not come up to the highest standard of holiness, he is a man now.

He feels good enough, and he feels that he cannot get much higher until he shuffles off this mortal coil and steps out and up into that blessed region where the loved ones will greet him on the further misty shore of the great hereafter. Few advance further than this third stage of their earthly development; but as they near the border land, and as the last rays of earth life setting sun glimmers o'er the scene, how happy and how contented they grow at the prospect of a new birth into a life where time never blanches the cheek; where the old is made new; where the joys never fade and grow dull; but where glory and peace and eternal progression makes our soul life a radiant glory forever.

### DR. WOLFE'S EXHIBITION OF KANSAS CORN IN CINCINNATI.

"In very truth a king!"

In one of the most attractive dress windows in this city on Fourth Street, is now exhibited a marvelous variety of Kansas corn, from the farm of our townsmen. Dr. N. B. Wolfe near Arlington, Reno Co., which is in the southwest corner of that state. The writer has had an interesting talk with Dr. W. in reference to his experience as a farmer in Kansas in a general way, and the extraordinary crop of corn of which that on exhibition is a part in particular. From this interview the following information is summarized:

In January, 1887, Dr. Wolfe visited the City of Mexico. During his stay in the country he made excursions to different parts of the republic, and became somewhat familiar with the life of ranchmen and the management of their farms. This was a new and attractive phase of life to the Doctor.

In the following March he returned home, and got as far on his way back as Hutchinson in Kansas, where he stopped a few days for rest. While here he heard of the farm he now parades for its fertility being held for sale. It belonged to Mr. Scott, of Napoleon, O., who, during the late war, was provincial governor of South Carolina. Messrs. Brown & Bigger, of Hutchinson, were his agents. The tract contained 2,540 acres. After giving it a personal inspection, the Doctor invested and, in the following July, got possession of his property. The buildings thereon were not of the kind wanted, so a new locality was selected and new structures erected, in keeping with the magnitude and character of the estate. In addition to the dwelling houses, three barns, five corals, shelter sheds, summer buildings, wood sheds, arbors, caves, henneries, wind pumps, and other necessary outbuildings for home comfort were constructed. Two lakes of fresh water were added to the landscape, named, respectively, one after the well-known attorney of this city, "Lake Girard," the other for his daughter, "Lake Mary Wolfe." These he supplied with brook trout, furnished by order of Senator Ingalls, from the fish hatcheries in Washington. Cattle, horses and hogs were added, and a hundred acres of land were broken and part sown in winter grain. Fences around the entire tract were put in order. During the winter, his cattle, driven to shelter by foul weather, harmed each other, killing some outright; and on some inflicting painful wounds. To remedy this evil he had every horn removed, after which his animals became gentle.

He gave written instructions to his superintendent in the spring of 1888 to plow and plant "Jumbo section," 640 acres in corn. The Doctor did not get to his place until the middle of May, and then found to his surprise that his written orders had miscarried, and that not one furrow had been turned toward making a corn crop for that year. Nothing seemingly could be done to correct the mistake in that season, so thought and said the neighbors, but so did not the Doctor think. He called his men together on horseback and bade them scour the country for plowmen. After two days he had the fences down and thirty-one plows engaged in turning the buffalo and burnt grass sod to rot. These he followed and crowded with planters; and so vigorously did he drive the work that the end was reached and the workmen paid off inside of twenty-two working days!

To plow and plant in corn a square mile of prairie soil in twenty-two days, had never been done before in America. It was, for a farmer, as great an achievement as fighting a battle and gaining a victory for a general. Never before, in the history of farming, had so many acres of natural sod been plowed under and planted on top of in so short a time! So the press of the country gave out, and its verdict is yet without challenge.

This planting is what is known as a sod crop. The corn as it grows receives no cultivation. The sod has been cut through by a sharp knife drawn by three or four horses, and the grain of corn deposited by the machine at the rear of the knife, and is there fastened and covered in the incision. This is left, and it grows better by neglect than it would were the sod in which it is fixed dragged about by a harrow or tumbled upside down by a cultivator. This sod crop, in addition to the stocks for fodder, yielded between 3,000 and 4,000 bushels of inferior corn. It was not a great success in corn, but the Doctor says: "The sod was rotting meanwhile, which, mixed with the virgin sub-soil the following year, would bring the crop of compensation." Not in the least discouraged, but rather self-approved for having gained a year, and necessarily so much the nearer his final triumph.

In the spring of 1889, not wanting any more miscarriage of orders to occur, the Doctor went early to his farm in person. He was soon in the saddle and had his sturdy listers at work. Jumbo looked like a bee hive at work, with the king bee here, there and everywhere, supervising the plowing and planting. Choice workmen only were engaged. Not anything was neglected to put the seed in right. The

ground was in the best condition, the seed was choice and select, and the workmen as good as the best. When the planting was finished, orders were given to harrow once the young crop, and cultivate three times before "laying it by" to take its chances with the sunshine and rain—climate and soil.

While the crop was growing and being made, the Doctor passed the summer and fall traveling through Europe. On his return home in November he found, when visiting his farm, that his foreman, Mr. Grant Ealey, had carried out his instructions faithfully, and that the yield of grain was far in excess of his expectations. The crop was still being gathered when the Doctor got back but on the following day was finished.

Such a pile of corn was never seen before as the yield of one field, 500 acres. It contained 38,500 bushels, each bushel weighing 80 pounds. The pile grew and grew and grew, until it seemed a mountain, upon whose top the first rays of light glistened in the morning and still lingered in the evening to take their last fond look of love and light before leaving the world for awhile in darkness.

One hundred and forty acres (140) of this land was planted in oats. The crop gathered was 5,300 bushels. Adding this to the corn crop, aggregates a yield of grain from that one field for the year 1889 of nearly 44,000 bushels! Early writers pronounced this tract of land barren. Even that monarch of authority, Humboldt, writes: "It is as sterile as Sahara." We can say a thing that chances to move the brain to thought, but romance and facts do not always keep fellowship.

"To err is human;" to correct, divine. On his recent return from his farm, Dr. Wolfe brought samples of the corn and oats in his late unequalled crop. These samples, as before intimated, are now on exhibition in the dress window of Messrs. Cox & Co.'s book store on Fourth street. They have attracted thousands of visitors, who look with pleasant surprise on the size of the grain and the variety of colors. This object lesson has taught our people more than they ever knew before of the salubrity of the climate and the fertility of the soil of the great Commonwealth of Kansas.

Written for The Better Way.  
The Lord's Prayer:  
ALPHABET.

I often wonder why so many Spiritualists, and especially mediums at their circles, continue to use the Lord's prayer, who do, or at least ought to know, the incompatibility of its meaning with spiritualistic teachings; and, instead of calling upon their spirit friends, or that Supreme power, which may be called God, continually re-hash this conglomerate of effete phrases.

To show a few of the incongruities, let us examine this prayer; it commences with:

"Our Father who art in heaven," like if that Supreme power or Father was nowhere else.

"Hallowed be thy name." What simplicity to keep the name holy, revere the shell or title only, use it not in vain, but pay no attention to its contents, to his (nature's) laws.

"Thy kingdom come, thy will be done on earth, etc." If God's kingdom does not come without us telling him, it never will; and if his will is not done on earth as it is said to be done in heaven, it surely is his own fault, as he is all powerful. It is certainly much better for us to try and do his will, than to tell him that he has our consent that it should be done.

"Give us this day our daily bread." Now, it is certainly as foolish to pray for bread as for potatoes or buckwheat cakes.

"Forgive us our trespasses as we forgive, etc." If the forgiveness of our shortcomings depends on the forgiveness we have for others, we will get rid of but few sins, indeed. In time we forget many old grudges, but forgive very few.

"Lead us not into temptation." Like if a loving father would desire to lure his own children to ruin.

"But deliver us from evil." God never will, for, according to spirit teachings, we only can rid ourselves of our sins by outgrowing or rising above them.

"For Thine is the power and glory, etc." Now, if God has this power and glory, what foolishness to wish this or that for him; to call his attention to what he should do. It is certainly very inglorious if an all powerful Being can't run things to suit himself. Neither can we flatter God by words of praise and telling him of his glory. God doesn't need us, nor our wishes and prayers.

God does not think. What should He think about if he knows everything? Our words and deeds can neither make him happy or unhappy. His serenity is always the same. Think what an unstable being this God would be if His state of mind depended on human words or actions.

I believe in prayer; it is good to pray. Not to make God feel better, but for my own individual benefit. It is not so easy to pray; we cannot pray properly all the time.

Prayer is the yearning of the soul, the putting ourselves in rapport with the infinite, the higher spheres and angels, the opening within ourselves of the avenues, the putting our spirits in a proper condition of reciprocity, the reaching out of the soul, the increasing of the vibrations of our inner being, by which we are enabled to feel, touch, mingle, take, obtain and receive from those higher spheres and intelligences that which we most have need of. To do this properly we cannot use meaningless phrases.

Let the prayer be to those spirits whom we revere, our fathers, mothers and guides, or pray to that divine (God) principle which rules the universe, which also is within us, the very soul of us.

Pray sensible. We don't go to a shoe-maker for bread, nor to a blacksmith for butter. Let us pray to our spirit friends and guides for spiritual guidance and help, for their good influences on our surroundings, to make them more favorable to our endeavors, and pray to that divine Personal for Spiritual gifts, enlightenment and strength, so as to make us happier and better, and more able to combat the adversities of this life.

Let us be true to our cause. Truth need not sail under false colors, and we need not seek to make converts under false pretenses.

Written for The Better Way.  
Individual Effort, Helped or Hindered by the Belief in Free Moral Agency.

Will not the belief that law governs all tend to discourage individual effort, and make humanly feel that all they can do is of little account, and injury result from such teachings. Such is the opinion of many at first, for absolute free moral agency has been so long taught and accepted as truth, that to take away that belief seems like relieving man of all responsibility.

It is claimed that man has exerted himself in proportion as he has felt the importance of the work before him and his ability to accomplish it. Now, while he has acted nobly and in many respects wisely and energetically, while propelled by that belief, has not doubt and uncertainty attended his every step? He has been acting in perfect accord with the laws of his own being unconsciously, and all he has accomplished of success is due to that fact, whether he knows it or not.

Now, if a man be convinced of the absolute certainty of success in any course, will he not act with more energy with this knowledge to stimulate him than he would with any uncertainty, however slight, confronting him?

Is the energy of the agriculturist lessened as he learns and becomes familiar with the laws of vegetable growth and development? Learns the method of transforming the crabbed fruit into the palatable and luscious, and the way to produce two bushels of grain where formerly he raised but one. Does the stock raiser display less interest and energy now that he knows something of the laws whereby he can approach perfection in every department of animal life?

Certainly, if success is the only stimulus to effort and effort and energy will be governed by the belief in the certainty of success.

As the laws that govern man are understood, and efforts made in harmony with them, will success attend their every step. But when not understood or obeyed, blundering success only will be the result, and disappointment and failure will be the stimulus to learn the cause of the failure and the law, and act in harmony with it. Then, and not till then, will unfailing success rejoice the heart and stimulate enthusiastic effort to improve the nature and bring mankind up to a standard of high moral excellence.

Had the Infinite source of life left anything to chance, even a single thought or act, an uncertainty would have been the result, and ruin and chaos might have followed. Is it reasonable to suppose that God, the Infinite, should bestow such care upon the tiny flower of the field, that its fruit and aroma is governed by definite law, and leave the last, the most beautiful flower of all, and the one for which all others were made, to uncertain chance and probable failure?

Such a belief robs God of both wisdom and goodness, for it places failure within reach, and success almost unattainable where it is most needed.

Chance, freedom of action, and independence of law, is not among the possibilities of nature, and those who supposed they believed that theory did not in reality. No matter how dearly they may prize their supposed freedom from law, they have acted from intuitive knowledge when best results have followed.

Therefore none need to be alarmed if they find their belief in man's free moral agency weakening. Let mankind seek to understand the law, and act with it, and he will be all the more ambitious to attain the high and noble end for which infinite wisdom created him.

It is a serious question whether mediums for spirit communion should sit for that class of skeptics who visit them with a view to exposing what they call their "tricks." Such persons repel their spirit friends, and the medium's guides are unable to give satisfactory evidences of spirit power, except at a heavy drain upon their mediums, often unfitting them for hours afterwards for good work with more passive and receptive investigators. We do not think it pays to bother with such skeptics. They are not ready to accept the truth. Skepticism is no objection to an investigator, provided he is willing to be convinced of his error. Until he is, our mediums should let him wait.—Golden Gate.

Pride, ill-nature and want of sense are the three great sources of ill-manner. Without some one of these defects no man will behave himself ill for want of experience, or what, in the language of fools, is called knowing the world.—Swift.

### Written for The Better Way.

WHAT MEANS THIS UNUSUAL WEATHER?

By HUDSON TUTTLE.

This question being asked of an intelligence who seemed to understand the subject treated, the following was received:

Not only is the temperature of the present winter much higher than average, but the conditions of the atmosphere are different. The direction of the predominating winds, which blow across the continent, is changed. The cold western and northwestern winds are beaten back by warm moist southeast and eastern air currents. This has been the result of the tremendous changes in the oceanic currents, by which the equilibrium is disturbed. That mighty oceanic river, the Gulf Stream, is not constant in its position, but swings east or west to prevailing winds. The momentum of the volume of water in the tropic Atlantic forces the waters into the Caribbean Sea and Gulf of Mexico, from which they escape past the Florida Keys into a river wider than the Amazon many times deeper. This vast volume of water is heated by the burning sun of the tropics, and is yet at summer temperature when it reaches the latitude of New Foundland. From there it is deflected southeasterly to bathe the coast of England, and make perennially green the shores of Ireland. In its course from Florida to the Banks of New Foundland, it leaves the Atlantic coast and a cold current from the north flows down the New England shores.

That cold current leaving New England and the warm Gulf current flowing around Old England, makes the difference of climate. From this brief outline it will be readily seen that a change in the Gulf Stream, whereby not only the warm water was brought nearer the land, and in that measure the cold water displaced, or deflected outward, would produce a more or less marked change in the climate.

How could such a change be effected? Slightly by prevailing winds, but more emphatically by a change in the ocean bed. Thus after making its detour northward, as it escapes from the Gulf of Mexico, if a reef should be raised from the bottom of the ocean, the course of the current would be changed in accordance to the direction of that reef. Such a reef raised off the Coast of South Carolina, crossing the Gulf Stream at a sharp angle from northwest to southeast, would throw the stream against the coast, in exact proportion to the height of the impediment. If it came like a vast mountain ridge from the deep sea, near the surface, it would entirely change the course of that stream.

That such an upheaval obstructs the current there can be little doubt, and that it is a product of the great earthquake, which devastated Charleston, may be set down as equally certain. That it will receive renewed elevation in connection with renewed disturbance of the earth's crust, is as certain as the event recorded in the past. Charleston and Lisbon, Spain, and the volcanoes of Azores and Vesuvius, are all directly and mutually connected with subterranean volcanic agencies, as is shown by their participation in the same earthquake shocks. These forces only apparently rest for the present, because the crust is strong enough to resist them. They are actively at work gathering strength to again force the crust upward. The upheaval of the floor of the ocean is constantly but slowly taking place, and there will be a change in climate corresponding should the obstruction become complete, the Gulf Stream would, after making New England warm as sunny Italy, New Foundland like Sicily, give to Greenland and the at present bleak coast of Labrador, the climate of England, and the latter country would become bleak and uninhabitable by civilized man. On what a small geographical circumstance the welfare, the very existence of man and of nations depend!

Relatively Right.

To the Editor of The Better Way.

If one life lives does not all life live, if not, where do we get our spiritual bodies from? We are taught that our physical bodies are made up of various parts of the material of the earth. It is certain when dissolution takes place we leave our bodies here and they go back to earth again. Now isn't it reasonable that all that the earth produces has life, and that life is eternal, and that from that life we get our spiritual bodies; or, to put it more plainly, is not the spiritual world this world in a spiritual form. If this is correct, they can have cities, towns, &c., in the other world made up from spirit material, or the life of our material.

This is my idea of the future world. Has any one ever advanced the same idea, or am I looney? H. A. N.

Engrossed Addresses.

While Dr. Wolfe was in Europe, last summer, he was received with consideration by Spiritualists in all the countries he visited. His reception in London and Liverpool, were more than ordinary compliments. They make an epoch in the history of Modern Spiritualism.

We have had the pleasure of seeing the engrossed addresses voted to Dr. Wolfe by the Spiritualists of London and Liverpool. They are artistic in the highest sense and as beautifully executed, on vellum, as their sentiments are loving, appreciative and truthful.

Written for The Better Way.

A Philosophical Muse.

O. W. HUMPHREY.

This wondrous ball swings "round" and "round."

A never ending mystery:  
A mighty hand gave it a toss—  
We'd like to know its history.Who made it so, and why 'twas made?  
The child and sage each question;  
Still on it goes with ceaseless turn,  
At the All-wise suggestion.Ah, well! we mase with gathered brow,  
On secrets strange of Nature,  
Shall we ever learn? we ask and wait—  
Will Nature be our teacher?Her book, outspread, meets every eye,  
Then pen not on, but linger;  
Who knows but from her depths profound,  
Reward will meet the thinker.Sir Isaac laws discovered great,  
And in his train there follow  
Distinguished names, renowned for mind,  
From every hill and hollow."The world do move!" quoth Galileo,  
And moving, wonders latent,  
Are to the searcher's eye revealed,  
To him who wills, made patent.But other worlds than ours exist,  
The truth has been discovered,  
And we may learn, through paths new  
Found, That all's not yet discovered.The bard immortal spread his fame,  
With seeming wisdom potent,  
When on his page he gravely wrote,  
What now may well be pardoned.When Shakespeare great his utterance gave  
That none do'er return,  
When once this coil of mortal flesh  
We one and all should spurn—How little reck'd he of the truth,  
That we of later day,  
Have made our own, we know 'tis so,  
It can't be turned away.Dance science grim, sharp eyes grown dim,  
For once is sadly puzzled,  
And some—forthwith! would gladly know,  
The truth securely muzzled.Heart clings to heart, mind speaks to mind,  
(Where is thy triumph, grave?),  
The humblest glad commune may hold,  
Across its yawning cave.Pale death the bond of union strong,  
Cannot entire dissolve,  
Heart clings to heart, mind speaks to mind,  
The Truth to stand forever!

"The New Eye."

Camille Flammarion has a striking article in a recent number of *Le Spiritisme*. He calls it "L'Œil Nouveau," and in it he tells of the recent discovery of millions of stars whose existence was unknown until the New Eye—Stellar Photography—demonstrated that existence.

Referring to the vast distances these suns must be away from the earth, M. Flammarion says of one such:—

Never would the unaided eye of man have seen it, never would the human mind have guessed its existence without modern optical instruments. And yet this feeble light, come from so far, is sufficient to effect a chemically prepared plate, which will keep the star's image unchanged. And though this star may be of the eighteenth, of the twentieth magnitude, or below even that . . . yet it strikes with its little ethereal arrow the plate which is waiting to receive it. Yes, its light will have been travelling for millions of years when it started, the present earth with its humanity was not in existence, there was not a single thinking being on our planet, the genesis of our world was merely developing; perhaps only in the primordial seas which enveloped the globe before the upheaval of the first continents, the primitive elementary organisms were forming in the bosom of the waters, slowly towards the evolution of future ages.

This photographic plate carries us back to the past history of the universe. During the passage of this ray of light which has to-day just struck the plate, all the history of the world has been accomplished, and in that history, the part belonging to humanity is but a vibration, an instant. And during that time the history of the far-off star is accomplished as well; it may be that it vanished ages ago . . . and so this New Eye, which carries us across the Infinite, takes us back at the same time past the mile stone of a by-gone Eternity.

Speaking further of the vastness of the numbers of the worlds which the new photography reveals, M. Flammarion continues:—

And we live on one of these worlds, on one of the smallest, a sort of a point in an immensity without bounds, lighted by one of these innumerable suns, in a horizon as restricted as if it were the cocoon of the silk-worm, knowing nothing of all the causes, children of a moment, steeping ourselves in illusory views of the world itself, scarcely seeing anything outside it, so insignificant as to suppose we know some thing, flattering ourselves with a fatuous feeling of pride at dominating nature, vain of illusions taken for realities. We call ourselves Materialists without knowing anything of the essence of matter, Spiritualists (Spiritualists) without knowing of the meaning of spirit.

Astronomy would have the leaders of peoples legislators, politicians to look at a chart of the heavens and understand it. This quiet contemplation might be more useful to humanity than all the meetings of sovereigns, than all the despatches of diplomats. If men recognized how small the earth is they might leave cutting it up into morsels. Peace would reign in the world, social wealth would take the place of ruinous and shameful military madness, political divisions would be effaced, and then only would men be able to educate themselves freely in the study of the universe and in the knowledge of nature, and to live amid the joys of intellectual life. But we have not reached that as yet, and the photographic eye will reveal many more celestial mysteries before the human eye sees reason and knowledge establishes its reign upon the earth.—Light.

"ON MEDIUMSHIP."

By Dr. Cyril, Editor *New Spiritualist*.  
I have translated by "V."  
• • • The idea that everything coming from a spirit must necessarily be true does more harm than almost anything else, and is one we ought strongly to combat. Just as injurious is the notion that we have to do with high spirits of light and are in direct communication with Jesus, the Apostles, even with God Himself, and that, as such spirits must know everything, all they tell us must be true.We read in the *Medium and Daybreak*, of May 17th, of a medium who asserted that he was controlled only by very high spirits, among whom were Luther, Calvin, Melancthon and others; once, however, when a certain skeptical Dr. Gallagher was present at the circle, and he placed these high spirits in an awkward predicament by the questions he put to them, the supposed Calvin betrayed himself as a dangerous vagabond; he caught hold of a chair (in the person of the medium) and would have seriously injured Dr. Gallagher if the other members of the circle had not seized the medium and brought him out of his trance. It is just the same with all others who have the presumption to assert that they are only controlled by "high spirits," and if, with us in Germany, it has not been carried so far as for such a spirit to attack anyone, the spirits often get angry and say very unpleasant things when they are reproached with their untruthfulness and conjured to leave the paths of deceit. When we think over what we have read in a book, as communicated by high spirits, about the universe, the moon—which some of them say is a sort of lunatic asylum for dead men—about the planets, the sun and the fixed stars, and even about the central sun of the universe, as well as about gravitation and other laws of nature, etc., etc., which these spirits desire to have printed and published to the world, we must admit that to do so is the most likely way to bring discredit upon Spiritualism altogether, for the greater part of such communications are not only contrary to the conclusions of science, but even to what is absolutely known to be fact.

In conclusion, we will once more summarize the fundamental principles which we think are absolutely necessary to be observed.

A man is a spirit in the body, and a spirit is a man apart from the body; we are, therefore, all spirits, whether we still live on earth or have already left the mortal body. Now, as daily, nay hourly, thousands of embodied spirits become disembodied (that is, die), a motley company, from the prince to the pauper—it is self-evident that the inhabitants of the other world must be as great a mixture, with regard to morality, disposition and knowledge as we are ourselves in this world. As on earth human beings are divided into different groups, so the departed, in accordance with their inclinations, feelings and desires, are separated into different societies, who do not come into contact with each other unless they wish to, just as happens in this world. It is self-evident that the less highly developed men possess, as spirits, the greatest facility of communicating at circles, and that with a higher degree of spiritual development a stage is reached when the spirit is no longer capable of coming in direct contact with what is material. It is likewise evident that this stage will be very soon arrived at by morally and spiritually highly-developed men, and that, therefore, the best men can only remain in communion with the earth-sphere for a comparatively short time, and—this we wish particularly to impress upon our readers—that high spirits, that is, those who have reached the above-mentioned stage of spiritual development, can no longer have direct intercourse with the earth.

We scarcely need to remark on the absurdity of thinking that a Socrates, a Plato, a Humboldt or a Goethe, or a Schiller could find any interest in manifesting to a few peasants in some obscure corner of the earth, as we have been told in writing of their doing. What motive could they have in so doing? When, therefore, spirits give themselves out to be "high spirits," they are for the most part only lying or personating ones, and the sooner they are got rid of the better, for they only tend to foster conceit in the medium. We should try to form circles and to develop mediums, not for the purpose of astonishing the world, but for that of communicating with our friends and relations, who will be able to give proofs of their identity, and thereby demonstrate the truth of immortality. From what we have said, it is clear that among men who have died are to be found every kind of spirit, truthful and lying, stupid and clever, good and bad, earnest and silly, in every shade of variety, and that the thousands who every minute pass over to the other world arrive just as they are when they quit this, and as, before they died not everything they said or did was true, clever or in accordance with the facts of science, so, after they have passed over, all they do or say cannot be true or clever; and thus the idea that everything coming from a spirit must be in accordance with truth, and that we should reverence a spirit as a higher being, is shown to be a false one. We hope that what we have said will be accepted in a friendly spirit, as we have only written it from love to our cause and that of truth.—London Light.

Indignant Physician—"Man, what have you done? You sent my patient the wrong prescription and it killed him." Druggist—"Vell vat vas der matter mit you? Last week I sent your order patient der right prescription and dot killed him. How can somebody pleas sooch a man?"—Springfield Republican.

Modern Eastern Magic.

The last issue of the *Journal of the Anthropological Society of Bombay* contains a curious paper by Mr. Rehatek on twenty of the branches of Eastern magic, all of which are in vogue at the present time. The first of these is the "Arcana of letters and of names," by which letters and figures are combined into magic squares, incantations etc. These derive their power from the "arbitrary use of them made by the spirits governing the natural world, in such a way that the ninety-nine beautiful names of God, and other Divine words, formed of letters containing the Arcana which pass into material substances, intercede." The magician, of course, is the sole interpreter of the uses and significances of the combinations. Alchemy comes next, and is followed by astrology, the most popular of all the Eastern occult sciences. It is practiced on all occasions, to discover thefts, to foretell the results of a journey, the future of an infant etc. Another popular practice is soothsaying from the sacred books by opening one at random and placing the finger on a line. This is almost the only one of the sciences which costs nothing, and which everyone can practice. The selection of a day is a subordinate branch of astrology, and is employed to ascertain what days are lucky or unlucky for the commencement of certain enterprises, the wearing of new clothes, and the like. Divination and the interpretation of dreams are common everywhere. Sumnoring and subjugating demons is the most fearful of the magical sciences. There are two kinds, one dangerous and embracing unlawful magic, the other religious and consisting mainly, in confining demons in flame so that they are compelled to obey the commands of the magician. Geomancy is practiced by means of dots made with a pencil and arranged in complicated combinations so that they answer questions. The art of invisibility appears to be only known by name to Mr. Rehatek, for he does not describe it. Jeft is a science which is known only to one family; it is defined as "the general science concerning the Tables of the Eternal Decree and of Predestination," and enables adepts to know all that has happened, is happening, or will happen in the remote future. Palmistry, phylacteries, physiognomies, and prayers explain themselves; phantasma is the name given to the art of producing images in the air by incantations, aided usually by drugs and fumigations; while predicting from the past is exercised by studying the occult analogies between the past and the future. Sorcery is the term applied to all the phenomena produced by magicians, and popularly attributed to supernatural powers. It is divided into lawful or divine, or Satanic or black magic, the latter owing its power to evil spirits. The last of the magical sciences is soothsaying from trembling, by which the future is known from the involuntary movements of the body, a particular star controlling each particular part of the human frame.—The Times.

The Number of the Stars.

The total number of stars one can see will depend very largely on the clearness of the atmosphere and the keenness of the eye. There are in the whole celestial sphere about 6,000 stars visible to an ordinarily good eye. Of these, however, we can never see more than a fraction at any one time, because half of the sphere is always below the horizon. If we could see a star as easily in the horizon as in the zenith, half of the whole number, or 3,000, would be visible on any clear night. But stars near the horizon are seen through so great a thickness of atmosphere as greatly to obscure their light, and only the brightest ones can there be seen. As a result of the obscuration, it is not likely that more than 2,000 stars can ever be taken in at a single view by any ordinary eye. About 2,000 other stars are so near the South Pole that they never rise in our latitudes. Hence, out of 6,000 supposed to be visible, only 4,000 ever come within the range of our vision, unless we make a journey towards the equator.

As telescopic power is increased, we still find stars of fainter and fainter light. But the number cannot go on increasing forever in the same ratio as in the brighter magnitudes, because if it did the whole sky would be a blaze of starlight. If telescopes with powers far exceeding our present ones were made, they would no doubt show new stars of the twentieth and twenty-first etc., magnitudes. But it is highly probable that the number of such successive orders of stars would not increase in the same ratio as is observed in the eighth, ninth and tenth magnitudes, for example.

The enormous labor of estimating the number of stars of such classes will long prevent the accumulation of statistics on this question; but this much is certain, that in special regions of the sky, which have been searching examined by various telescopes of successively increasing apertures, the number of new stars found is by no means in proportion to the increased instrumental power. If this is found to be true elsewhere, the conclusion may be that, after all, the stellar system can be experimentally shown to be of finite extent, and to contain only a finite number of stars.

In the whole sky an average eye will see about 6,000 stars, as I have just said. With a telescope this number is greatly increased, and the most powerful telescopes of modern times will show more than 60,000,000 stars. Of this number, not one out of one hundred has ever been catalogued at all. In all, 31,926 stars, from the first to the ninth and a half magnitude, are contained in the northern sky, or about 600,000 in both hemispheres. All of these can be seen with the three-inch object glass.—Prof. E. S. Holden in the Century.

Marjorie—"Aren't you afraid that your fragment coquetry may drive some of your admirers to desperation?" Ethel—"It is a matter of indifference to me so long as they don't die in the house."—Life.

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Age in the physical accompanied by spirituality is youth and beauty in spirit.

Flags on the school houses is the first step towards imperialism. Beware of it.

The more positive we are of being right the more danger we are in of being all wrong.

When lacking sense to meet an emergency self-righteous people resort to villification.

The ballot having recently saved millions of infants from hell, we hope it will be applied in such a manner as to save this country from politicians or their rule.

Don't think because a man differs in opinion from you that he is all wrong. You may be wrong and he right. Self-conceit often makes us blind to the real facts of the case.

Some of those who cry most for the truth and nothing but the truth generally get mad when they do get it—personally considered. They like to hear it told of others but not of themselves.

Learn how to properly commune with your familiar spirits before telling about the ancients and "high" spirits. The latter in nine cases out of ten are mockers while the former, after long experience, generally prove to be the angels so much written about.

A minister once said that he'd have a good time on earth if he wasn't afraid of going to hell. The principle of this is about the same of the man who said he'd like to be a thief, but was afraid of the penitentiary. Such is being honest by force of circumstances or through policy—not principle or the desire for spiritual elevation.

In endeavoring to uphold the belief in a future life Christianity, Theism and Idealism are arrayed against Scientists and Naturalists. Spiritualism proves it to be a fact and instead of hailing it with joy, a large portion of the aforementioned are foolish enough to condemn and spurn it—virtually trying to annihilate the cause or foundation of their own belief, and the only one by which they could prove their own claims true if it depended on testimony in the present to do so. Such is man.

Those who have been the most useful as private citizens in a community, are often most ungratefully and uncharitably treated when called into other fields. This is caused by the immediate loss of their labor that is being experienced by their absence—people in a moment of fretfulness which this puts them into, forget the past good of a man, and only bemoan their own loss or the little trouble that they may have on account of his absence. Such is shortsightedness, or selfishness, if you choose to call it so.

Of a German professor, who died lately, and who was noted for his absent-mindedness, it is seriously related that he declared at one of his lectures that "Covered with countless wounds, Caesar fell dead near the statue of Pompey; with one hand he drew his toga over his face, while with the other he called for help."—Banner of Light.

This must be a first cousin to the man of whom it was said, while saving a drowning lady "held her aloft with one hand and with the other cried for help."

Intuitive minded people should always permit themselves to be guided by their intuitions. These never lead astray or guide wrongly—in fact cannot, for it is nature dictating, and nature never errs. Self-confidence, or too much of it, interferes greatly with nature's promptings, and we should thus keep our mind passive for a time when in trouble or when puzzled in order to give nature or God a chance to help us. Thus listen to your intuitions. Many intuitive minded people are an obstacle in their own road to success through their obstinacy, self-will and self-assurance.

Some months ago, it may be remembered, we called attention to the fact that the Illinois Legislature had passed a law making the intermarriage of cousins a penal offense. Dr. Buchanan in the last issue of his *Journal of Man* says in reference to it: "This is an example of paternal, or in other words meddlesome, legislation. The reproduction of drunkards, criminals and chronic paupers goes on without hindrance, multiplying the dangerous class. But respectable and worthy members of society have their rights attacked to enforce a theory which has never been demonstrated, and certainly ought not to have been made a basis of legislation until its truth was placed beyond doubt."—Just so. Why not make a law prohibiting known drunkards from marrying. Such unions are generally an effect of lust, while the intermarriage of cousins are mostly prompted by the sweetest kind of love.

When a person once becomes morbid to see their names mentioned in the papers, they have reached a pitiable state indeed. Nothing else is read after that, and if their name is once omitted the paper is thrown down as uninteresting or not worth taking for getting in a moment all the good and praise they obtained from it already. Ungratefulness takes the place of gratitude and modesty. Self love makes them sick, and a hankering for praise which they do not get in this state makes them miserable. When journalists get hold of such individuals they are generally dropped out of sight and mind as soon as possible, and forever so far as a journalist's life is concerned. Be grateful for what little may be given, and you will finally get more than you ask for. Be ungrateful and you get nothing more. Newspaper men have no favorites, for there are too many people to think of and in trying to please everybody, all can get but a little at a time. When one happens to get a little more than the rest, it is because that person has placed him or herself uppermost in the editor's or the reporter's mind by a little ordinary gratitude or show of appreciation for value received.

## "THE SINS OF MEN"

Was the cause of a bloody tragedy in a Baptist church near Sparta, N. C. The Rev. J. M. Stook preaching on "The Sins of Men" became so pointed in his eloquence that Thomas Coleman jumped up and demanded to know whether he was meant by it. Several deacons became disturbed and tried to hold peace. But Edward Clawson, in his excitement said something to anger Coleman. The latter seizing a stick of firewood knocked down four men, killing Jerry Ferguson. One man then wrenched the stick from Coleman, dealt him a blow which killed him also. Besides the above John Peaby and Rober Edwards were also fatally wounded. Result: two killed, three wounded. "Love ye one another!"

## PRIDE.

False pride is to rather steal than beg, borrow or thank for a dollar. True pride is to rather suffer or starve than to do either. Let him who has true pride of being or dignity of position uphold it by honesty, integrity and highmindedness, and let neither caviling, narrowmindedness nor a supplication for vain sympathy, praise or baby-acts mar its purity, beauty or genuineness. Great is the soul that silently suffers, endures and sacrifices himself to retain respectability despite poverty and restrictions, and grand is the soul that does not fall under this pressure or gives up in despair. Faith in a higher power; hope for final justice; and sympathy for those in the same circumstances are their sole comfort—the latter lending them that happiness which is only explained when having love for others—like attracting like—and which is best learned by personal suffering. True pride endures heart-aches rather than sail under false colors. True pride is conscientious and undergoes mental agonies rather than disconcert others by their unwelcome spiritual conditions. For those who suffer make others suffer sympathetically, and nature guides accordingly—keeping them apart by force of circumstances, and herself suffers instead. Nature endures for us, for she is intelligent. Nature is God. Trust to her for all.

## MISTAKE NOT PRUDENCE FOR COWARDICE.

"Many mistake cowardice for prudence."

—New Thought.  
How true that is! They say: "I'm glad I am not personally called up in this trouble, for I should be bothered to say the least. I know my duty but I'll shrink it, and the world, not knowing the true reason why, will say, what prudence he hath! Ha, Ha, well, what's the difference as long as no one knows it."—The Sower.

True to an extent. True where principle is involved, but not personalities. It doesn't take much courage, for example, to vilify a poor helpless individual or a fallen medium, or hurl denunciations at one whom nobody loves, respects or honors, and thus in no danger of hearing but from one side, and that side too weak to have much effect. And furthermore, in the case of a blackguard, we should always regard prudence as the better part of valor, for to handle dirt we surely will be smothered. Then we have the good of a cause to take into consideration, and for the love of it, everyone should exercise prudence at the sacrifice of exhibiting his courage. True bravery does not consist in a pen or tongue fight. Let him arise above partisanship and defy friend as well as foe in his battle for right and truth, and be himself an example of his teachings,

even if he has to stand all alone under his banner or have to sacrifice bread for principle. Self-denial proves the mettle in man. He who can give up his feathered pillow for a plank; his roast beef for dry bread, exhibits more true courage, true grit, true manhood, genuine soul-power than all the newspaper articles compounded into one. Let not false pride or vanity lead you into a belief that people think you a coward because you are prudent. Intuitive minded people know better; they read causes; and the opinions of others are not worth noticing.

## BOYCOTTING THE POST OFFICE.

Postmaster General Wanamaker appointed a Mr. Beecham postmaster at Scarborough, N. C. The citizens of that town do not like the appointment, and have boycotted Mr. Beecham. They employ a messenger to carry their mail matter to a post office seven miles away and direct their correspondents to send their letters there. An official of the United States Government has informed the citizens that their boycott is unlawful, but they have paid no attention to him. It will be interesting to discover whether the Government has sufficient power to compel persons to use this post office and not that, or whether the boycott has sufficient power to bring the Government to terms. I think the latter will be demonstrated if the people are firm. The boycott is the most natural and powerful method of conquering an offender known to man. It is peaceful, and when complete cannot fail to accomplish its purpose.—Twentieth Century.

And should the Government succeed in intimidating people to drop the letters written at that place in the said post office, what can prevent them from going to the one seven miles off and writing their letters there and then drop them? Or who knows where they were written if taken secretly to the latter post office? We think the people have the better of the Government in this instance; and will always be inspired with the right method when imposed upon. God is with the people, not with their rulers. When the latter become their servants, harmony will prevail, and we may look forward to peace and prosperity as it existed before the war. But as long as we have political rule, industry will suffer and with this the people. Let us have a true people's government, and then there will be no more cause for complaint. Partisanship is not citizenship, and until we enjoy the latter in its true sense, this is not a republican form of government, but a sham. May it soon end.

## ANCIENT SPIRITS AGAIN.

Bernhard Kihlholz, following several beautiful messages from ancient spirits, says in *Alcyon*:

Are not all the above presented communications of ancient spirits beautiful, interesting and important? Yet the Golden Gate and the lately improved Better Way talk disrespectfully and arrogantly of ancient spirits and do belittle them.

BERNHARD KIHLOLZ, 718 Leavenworth St., San Francisco, Cal., Dec. 3, 1889.

Bro. Kihlholz is quite an educated German but does not fully comprehend the offensive, or what many would regard as insulting language used in the close of his little comment. The verbal translation of words from one language into another have often a far different signification. We therefore do not feel offended at Bro. Kihlholz, for we know he does not mean to offend us; at least, we do not sense any real contempt for us in his impulse or writing. He is only a little irritated by our occasional onslaught on so-called ancient spirits and seeks relief in this wise. No, Bro. Kihlholz, we do not object to such messages, nor to the spirits they come from. The thoughts betray their origin. Truth comes from truth loving spirits and a truth-loving spirit is also truthful—thus we may believe them as to their names or titles. But nonsense betrays nonsensical spirits, humbugs, frauds, and it is these that we are combatting. But as many of our private mediums really believe that they are controlled by high and ancient spirits—when the very messages they receive betray that they are not—we had to strike hard and general. To make one exception would make every such medium believe that he or she was the exception and the same old song would continue on and on and on, and before long there would be more ancient (?) than modern spirits in the field.

Vain or conceited mediums attract spirits who would like to palm themselves off as ancient or wise. We know of several, who live hundreds of miles apart; do not know of each others existence as mortals or mediums, yet all claim most positively the same ancient (?) spirits as their especial guides and controls, and always present; and to crown this, their natural conditions or callings do not warrant any such attractions, controls or guides, while really great mediums on the rostrum make no such pretensions or claims, and bring forth more wisdom through little insignificant (?) indian maidens or unpretentious relatives and friends of the near past. Let nineteenth century ancients rest, and let those who claim to be ancient prove their age by the wisdom which naturally accompanies age or experience.

New girl—"There is one thing I don't like about the master. He keeps calling me 'my dear.'"

Mrs. Flagg—"Oh! you mustn't mind that. It's only a habit of his. Why, he even addresses me that way sometimes." N. Y. Evening Sun.

## OUR GREATEST NEED.

Some of the best natured people often have the basest passions. Good nature is an effect of love, sympathy, affection, or constitutes these in a bulk. Love makes man naturally intuitive to causation. To see or discern causes he must come in rapport with them, and this rapport animates his inner or spiritual nature. The more the spiritual is brought into action, the higher the vibration of his physical or animal nature. If he happens to be surrounded by a lower order of human conditions or lacks refinement through force of circumstances—the condition necessary to allay or neutralize his animal nature—the latter gets the better of him, as it were, and controls his inner or spiritual nature—temporarily.

Thus we may look for the antipodes of all good qualifications in man as long as he lacks culture or refinement—anger side by side with amiability; extreme willfulness where humility graces the being; arrogance accompanying deference or modesty; self love soiling beautiful charity or generosity; vanity lurking behind apparent indifference to worldly praise; and lust blackening the fairest spirituality and gifts or talents.

Education and refinement are most needed attainments in this advanced age of the world, and especially with people who have innate spirituality, medial powers, and tastes and desires of a higher order. Those inborn qualities of later generations betray a higher order of souls—a higher degree of sensibility as natural attributes of man in the present and coming era or period.

The spirit worlds surrounding planets are subject to higher degrees of refinement as well as matter is, and this state of things brings forth a higher order of souls from generation to generation—the children of to-day proving it by comparison with those of thirty years ago.

To be born with higher sensitiveness and finer soul qualities, and lack physical refinement or education to allay the antipodal animal nature or know how to control it so as not to offend society or shock cultured people, is a deplorable state for a soul or spirit to be in. The outer envelope must be in harmony with the inner life condition or nature, as the body is the "temple of the soul;" and when the life state of that body will not vibrate in harmony with the life of the soul—the divine nature—discord, ugliness, viciousness, will manifest itself unwittingly and to a more marked degree than in those lower order of souls whose tastes or desires are in accord with their material surroundings and environments.

The higher the soul vibration and with this, its tastes, needs and desires, the more it suffers when not in accord with its physical nature, and the greater becomes its struggle for freedom when it realizes its true mission in life—some, in their impatience, resorting to wrong measures, grasping at the shadow for the substance; at the material for the spiritual, and thereby retard progress or do themselves harm which takes time to heal again. And all this because they have come into the world under unfavorable conditions—the material not harmonizing with the spiritual, and poverty, in the majority of cases, to blame for it.

There is too much wealth centered in a few. A millionaire cannot eat more than a poor man can, yet he has enough to support one thousand people a year and educate them while the poor man has hardly enough to support one, still less a family. Education or refinement cannot be thought of under the circumstances, and it is well-known that high souls often arise from the lowest mortal conditions. But how few, compared with the thousands whose finer qualities are blunted ere they realize their worth, and sink into degradation, crime and brutality. Oh, how pitiable to know this and powerless to change the programme of life. Man must grow more sympathetic for his fellow men ere release will come to the many souls that are yet in purgatory or yet to be born under these conditions. Let us try to do what little we can to aid humanity instead of wrangling about individual rights or cavilling about matters which fall into insignificance besides this. Let us lay aside the battle array and think what can be done for our suffering brethren. No thought for it, no result. So the sooner we plan the earlier we may realize an effect.

## Some Famous Suicides.

The following are some of the more noted suicides of which mention is made in history. These do not savor much of insanity, but rather of Stoic philosophy.

Cato stabbed himself rather than live under Cæsar: "Themistocles poisoned himself, self rather than lead the Persians against his countrymen; Zeno, when ninety-eight, hung himself because he had put his finger out of joint, and Ulysses and Mithradates poisoned themselves to escape being taken prisoners. When we search Scripture we find that Saul, rather than fall into the hands of the Philistines, commanded his armor-bearer to hold his sword that he might plunge upon it; Samson, for the sake of being revenged on his enemies, pulled down the house in which they were reveling, and "died with them;" and Judas Iscariot, after selling Jesus for thirty pieces of silver, was overcome by remorse "and went and hanged himself."

"Mike, did you ever catch frogs?" "Yes, sorr." "What did you bait with?" "Bate 'em with a stick, sorr."

## Briefs and Personals.

The latest song is: "Where did you get that cold?"

A. H. N.—Send one chapter at intervals of a week or so.

Mrs. M. C. Mott, slate writing medium, has removed to 135 W. Ninth street.

Next Wednesday evening Prof. J. Clegg Wright lectures at the Union Society hall. The First Society of Philadelphia is making big preparations for the coming camp meeting at Parkland.

Interesting lectures by J. Clegg Wright at G. A. R. hall next Sunday morning and evening. Call early to secure seats.

Mrs. Clara Field Conant is doing good work in Washington, D. C. Miss Maggie Gaul of Baltimore is also highly esteemed by Washington society on account of her remarkable gift of giving tests.

Mr. A. Willis, the well-known trumpet medium of 21 Broadway, has removed to 33 Wesley avenue. He is under the auspices of the "First Christian Society of Spiritualists" and is doing good work. Take Clark street car.

Schnorpke says "Ladies are queer creatures. In a warm church or opera house they keep on their hats, but will run through the street to visit a neighbor or promenade in the cool garden air at night without covering on their heads."

Mr. C. H. Stockell, formerly publisher of *The Progressive Age* of Atlanta, and the first Spiritualist publication in the South, was in the city last week on a business tour. He was cordially welcomed by all who knew him and made his acquaintance while here.

The wedding-bells tolled sweetly on the 8th of February in Cincinnati, though they tolled softly: hardly anyone hearing their muffled tones. But the angels whispered abroad that two souls in earth-life had been well mated and heavenly blessed. They were Prof. J. Clegg Wright and Miss Alice K. Maltby, both well-known to friends of our cause—the former being a lecturer and the latter the registrar of the American Medical College of Cincinnati. God bless them.

We are receiving from correspondents, both claiming to know whereof they speak, praises and denunciations of a materializing medium—one side telling of his wonderful and convincing tests and the other that it is all mummery. Now, which side to take is for us a difficult task, as we personally know nothing about it. To accept either testimony we might offend the others and to do neither we will simply drop the medium's name from these columns until time proves to us the real facts of the case.

While in Washington, D. C. last month Miss Jennie B. Hagan spoke at the soldiers home and was attentively listened to. She also was given a fine reception by the Spiritualists and closed by giving a benefit for the society she was engaged by. She, in company with Mrs. Brigham contemplate making a journey to Iowa and Nebraska in the fall of '90. Miss Hagan is almost constantly on the go, with very little time to enjoy home comforts, although she has recently had a neat little cottage with eight rooms erected for that purpose in South Framingham, Mass.

E. M. J.—Your article is very good and contains truth for a certain class of people outside of Spiritualism. When people become Spiritualists, they enter a sphere of existence in which this is taught them by impression and association with higher intelligences. Thus we do not need such through a Spiritualist paper. And besides that, we dislike to admit anything into our columns, and especially in the Ladies' Department, that would grate against their finer sensibilities or bring to their minds thoughts that could not be openly discussed in the presence of gentlemen.

Mr. A. C. Ladd of Atlanta, Ga., has been in the city for several days and doing a little spiritual work when and where opportunity afforded. Sunday week he spoke at Douglas hall in the afternoon at G. A. R. hall in the evening, having been invited to the platform for that purpose and to do him the honor he so well deserves for his past devotion and sacrifices for the cause of Spiritualism. He has decided to go on the rostrum for a season, and will accept engagements to lecture for societies. He is now in New Orleans in the interest of the cause, and may be addressed at 52 Prytania street. Mr. Ladd is a fluent speaker and an honor to the cause.

The masquerade ball of the Union Spiritualist Society at G. A. R. hall last week proved a grand success. The hall was filled to overflowing. The dancers were many and the costumes varied. Among the latter were Zulus, cowboys, negroes, apes, fortune tellers, knights, clowns, dudes, nuns, base ballists, Japanese, an Egyptian queen, a continental citizen, a Scotch maiden, a variety of fancy costumes, a heathen Chinese and a regular orthodox devil making free with everybody—probably sizing up their souls for the regulation roasting pan in his kitchen. Among the invited guests and strangers present who acted as lookers-on, were Hon. A. C. Ladd of Atlanta; C. A. Stockell of Nashville and Prof. J. Clegg Wright, with his bride—though the latter is not a stranger here but one of our most beloved and respected citizens.

Dr. N. B. Wolfe of this city, and well known the world over as a champion in our cause—both as a generous spirit and

benefactor of mediums, and as a exponent of the truths of Spiritualism, photographed in an article on the page of very material worth. Dr. Wolfe believes in hard facts, whether pertaining to the proofs of immortality, or the deducing of something else for the good mankind, and thus it behooves us to read an article on so material a subject as among our contributions. We cannot well live on spirit altogether and have some teachers that can instruct us the material as well, and especially of important matter as corn is the world's food. Our ancient spiritual enlighteners, after the material welfare of their flock, why should not those of the present? Dr. Wolfe is a bright example of such combination. Those who have read his work on "Startling Facts" are aware of the knowledge something about spirits. They will be assured that he knows something else which proves that the Doctor is a very practical man. Though quite old gentleman, he is hale and hearty, and we hope destined to do much good yet.

## Literary.

*Poetry.* A Galaxy of Progressive Poems by John W. Day, assistant editor, Banner of Light, Boston: Colby & Ruggles B. Worth street.—Mr. Day is a poet. One has but to read a few opening pages of his various subjects to realize this. The book contains about twenty poems, printed on heavy cream laid paper, bound in muslin with a gold title page. Price \$1.00.

*Spiritual Fragments.* J. J. O'Connell, late editor, for twenty-four years, of the "San Jose, Cal., Mercury," and now editor of Golden Gate.—We need hardly say that the "fragments" are good, for they are the short editorials taken from the Golden Gate, and which have been appearing for several years past. Every thinking mind can reap consolation and benefit from them. They constitute a philosophy in themselves.

\$1,000.00 to be Given Away.—The Orange County Farmer says: "At the request of President Wood of the New York State Society, the editor of the Farmer judged the exhibit of vegetables under the charge of James Vick, Seedman, of Rochester, N. Y. This firm offered prizes for the best and second best certain varieties of the following six vegetables grown from seed purchased of them: Potatoes, Tomatoes, Celery, Cauliflower, Cabbage and Musk Melon. All most every State in the Union was represented in the competition. The display was marvelous, and it was the most difficult task of the kind that he undertook, owing to the uniform excellence of the exhibits. This display attracted as much attention as any feature of the fair, and reflected great credit on both the originators and competitors."

This firm offers \$1,000.00 in cash this year to be competed for at the Illinois State Fair. Every person growing vegetables should send to cents for a copy of Vick's Floral Guide, and learn the facts. It costs nothing to try.

*Algoonah.*—Being a concise account of the history of the early people of the continent of America, known as Mound Builders. By C. F. Newcombe, Box 176, Durango, Colo.—Algoonah is a strange name and may pass for an American Indian name, but the scene is laid in Assyria, or between that country and the coast to the west. The people too are not Indians, but white. Then the mound spoken of in this history are not built in America, but in various parts of the land above travelled over by the people of which the book speaks. The idea of the author seems to be to show what kind of people the so-called mound builders in America sprung from, while a casual reader of the book's title would at first believe that he was going to be transported to a country along the banks of the Mississippi river. Now, while we may doubt the authenticity of the history itself we cannot question the honesty of the writer in believing it to be true, because it is, we suppose, a purely inspirational production; or, as the material world would call it, an imaginary one. Algoonah is a good and wise king—almost too wise for the time when Assyria was in its glory, and is attributed with traits that would grace a nineteenth century judge of a superior court, or a statesman of the revolutionary type (but now extinct). However, the book has its intrinsic value which cannot be overlooked in reading it. In the first place, the language, though evangelical, is superb, while the style is extremely clear in midst of this, what some may regard as an objection. Through the whole runs the spirit of love and makes the book fascinating to the reader. He loves the book for its own sake and forgives or forgets all objections, wishing after a little while the story were true, and at the end adopts it as a truth—in principle—and dislikes to believe otherwise than that it is a truthful account of an existing people—and which it may be after all, if inspiration can be relied on. Amalgamated with "Going Backward" it might inspire the world to go forward, and should be read by NATIONALISTS. It will infuse them with the spirit that will lead to success.

An absent-minded German professor was one day observed walking down the street with one foot continually in the gutter, the other on the pavement. A pupil meeting him saluted him with "Good evening, Herr Professor; how are you?" "I was very well, I thought," answered the professor; "but now I don't know what the matter with me; for the last half hour I have been limping."

Ted—"How did you keep that other fellow from taking your girl out driving?" Ned—"When she asked if I objected, I told her not in the least. She didn't want to go with him then."—Epoch.

## CORRESPONDENCE

### Buffalo, N. Y.

Elgar W. Emerson filled our hall last Sunday morning and evening with an anxious crowd of earnest seekers after spirit tests, or proof of spirit return.

Emerson is a revisiter of the first order, and a great favorite in our city. He goes to Cleveland this week. Yours, DENNIS.

### Grand Rapids, Mich.

The Eighth Annual Meeting of the State Spiritual Association, of Michigan, will be held in Kennedy Hall, corner Waterloo and Louis streets, Grand Rapids, Mich., Friday, Saturday and Sunday, February 21st, 22nd and 23rd, 1890.

The program will include addresses on the subject of Spiritualism, inspirational poems, tests of spirit return, instrumental and vocal music, selection of essays for evening year, etc. CLAS. M. POTTER, Sec'y.

### Attleborough, Mass.

Mr. H. H. Warner occupied the platform of the First Spiritual Society this afternoon and evening, delivering two good lectures, followed by a goodly number of tests, which were recognized. He speaks for next Sunday at 10 and 7 p. m.

Mr. Warner is open for engagements in New England, through March, April and May, for which he can be reached at Attleborough, Mass. Yours truly, FREDERICK W. WRIGHT.

### Haverhill, Mass.

The First Society of Spiritualists met in Red Men's hall Sunday to listen to Mrs. E. C. Kimball, of Lawrence, a fine test and message medium. The audience were the largest of the season. Mrs. Smith of the Banner of Light follows.

We are aiming to have test mediums as much as possible, for the public demand it. There being many investigators who attend the meetings. It is not unusual to see a goodly sprinkling of church members in our audiences, and we are glad to welcome them.

### Dolphos, Kan.

I enclose you an article for publication, if it merits your approval. I am well pleased with THE BETTER WAY; its spiritual tone accords with my sympathy of Spiritualism. While I cannot disavow the good intentions of other leading spiritualistic journals, yet I am constrained to applaud your course as the most spiritual.

If I can interest the readers of your popular paper by an occasional contribution I shall be glad to do so. We will publish a good camp meeting this coming fall. A notice will be inserted in THE BETTER WAY. I am fraternally yours, T. M. RICHARDSON, Sec'y.

### Indianapolis, Ind.

Mmanuel J. Vieira is dead of injuries received by collision with an engine on the Union Railway tracks. He was a Portuguese, and came here twenty years ago. He could talk intelligently and easily in twenty different languages and dialects, and was especially conversant with Spanish and kindred tongues. Mr. Vieira was a leading member of the local society of Spiritualists and was quite a correspondent on the subject pertaining to the cause. Many regret his untimely death, but as death is but a change—a passage from physical into spiritual life—he is parted from us by but a thin veil.

### Hutchinson, Kan.

This is one of the rising towns in the West. It has a population of 18000, and a more energetic and enterprising people cannot be found. Recently a committee of its leading citizens invited Dr. N. B. Wolfe to give a public lecture on his observations and travels through Europe, for the benefit of a church. This invitation came from those who knew the doctor to be a pronounced Spiritualist and who had heard him speak in their parlors on the subject. The lecture, delivered to a large audience in one of the finest churches in the city, was a pronounced success in every way. When Spiritualism is represented by Dr. Wolfe, it is made a well come visitor, wherever he goes.

### St. Paul, Minn.

The Spiritual Alliance of this city continue to hold Sunday meetings at the Baptist Chapel to a large and interested audience, under the ministrations of their regular speaker, Bishop A. Baals. Since his ministrations commenced for this society, the second Sunday in September, there has been a steady increase and a marked change in the attitude of the press, giving a courteous notice of the meetings and reports that have been favorable and in every respect fair. The society think they have been greatly favored in securing so able and efficient a speaker and medium, and shall endeavor to arrange for his appearance here again the coming winter. We engaged his services for three months, commencing the second Sunday in September, but such was the growing interest felt in his work and mediumship that we made arrangements for the winter months with very satisfactory results. O. H.

### Cleveland, O.

Mrs. F. O. Hyer and Dr. Henry Slade gave an interesting entertainment at the Hillen den Parlor on the 8th inst. About fifty of the elite of the city were present and enjoyed a grand treat. On the following evening at Memorial Hall, Dr. Slade again lectured of which the Times says: "The lecture was a powerful one, and met with hearty applause from the audience. In conclusion Dr. Slade submitted to the trance condition and was controlled by Yahu Hondo Obigahia describing a death scene due to poison. It was a grand exhibition of his power, and much appreciated by the assembled crowd."

Dr. Slade goes from here to Toledo, and lectures there next Sunday, 10th, afternoon and evening, and remains a week or ten days to give sittings for the growing interest in his work and mediumship that we made arrangements for the winter months with very satisfactory results. O. H.

### Boston, Mass.

Large audiences continue to assemble at the Independent Spiritualist Club, and though a stormy evening the meeting Tuesday, February 4, was no exception. The exercises opened with singing "Nearer My God to Thee," followed by a vocal duet, charmingly rendered by Misses Roulster and Bailey. After the opening remarks by the President, Mr. A. F. Adams, Mrs. F. K. Rich was called upon, who responded with a short speech relative to her departure to the South for a time, and a piano solo was then finely executed by Miss Gardner.

Mr. Frank C. Alington was the speaker of the evening, selecting for his subject, "All is well that ends well." With which failure comes a new experience with each defeat, sorrow and trial, the soul will grow stronger and more determined, and will emerge into light which it otherwise could not attain. Many questions from the audience were promptly answered, followed by excellent tests, which closed the interesting exercises. C. B. F.

### Columbia, S. C.

On the plantation of Mr. Hillory Bok, in Kershaw county, there lives a colored man who is puzzling all the people in that section. Every Night, about half an hour after he goes to bed, he enters into what appears to be a trance, and precisely as a seer, he tells the future, but, without a book and with his eyes closed, he takes a text, which, by reference to the Bible, is found to be correct; in chapter, verse and wording. When in this state he is entirely oblivious of any and everything that may be going on around him, and a physician who examined him says his arm can be taken off when these spells are on him and he would not know it.

In these trances he uses better language than he does in ordinary conversation. Some nights he pre-views two or three days, and on a prominent Methodist minister, which was for the truth of the story, having recently seen the man and heard him preach—Eug. Her.

### Winfield, Kan.

Perhaps it would be interesting to the readers of your most excellent paper to know that in our beautiful little city of many churches there is a small band of faithful workers in the cause of Spiritualism, known as the E. H. Society. We are not striving for spiritual power, but seeking to place upon our brow "The laurel wreath of fame." Ours is a higher aim. The uplifting and enlightenment of the human family.

For the past few months we have been meeting the first Sunday of the month in the parlors of Mr. and Mrs. Leo Vincent, who kindly came to our rescue when our dances would not admit of renting and heating a hall. The society is yet in its infancy, hence the necessity of economy. However the prospects are most flattering since the introduction of our socials, which we have been holding every two weeks, in order to become better acquainted and get the people interested. We are not striving for spiritual power, but seeking to place upon our brow "The laurel wreath of fame." Ours is a higher aim. The uplifting and enlightenment of the human family.

For the past few months we have been meeting the first Sunday of the month in the parlors of Mr. and Mrs. Leo Vincent, who kindly came to our rescue when our dances would not admit of renting and heating a hall. The society is yet in its infancy, hence the necessity of economy. However the prospects are most flattering since the introduction of our socials, which we have been holding every two weeks, in order to become better acquainted and get the people interested. We are not striving for spiritual power, but seeking to place upon our brow "The laurel wreath of fame." Ours is a higher aim. The uplifting and enlightenment of the human family.

### Watertown, N. Y.

The First Progressive Spiritual Society have fortunately engaged Mr. Oscar A. Edgerly for the month of February to lecture and give tests in our beautiful temple (for all mediums call it beautiful), and we are pleased with the gentleman beyond expression.

His first lecture was Sunday afternoon, and the subject was "Spiritualism as a rational religion," and as it was a subject of much consideration and depth. The guides thought it worthy to continue it for the evening; it put new thoughts into many minds. There were about 350 people present, and all spoke highly of the lecture and tests. Mr. Edgerly lectured in the temple next Sunday, the subject to be given by the audience. This week Mrs. Carrie E. S. Twing, who is a delegate to the Chicago State Convention here, has consented to give us a lecture Friday evening at 7 o'clock. We expect a large audience and a grand lecture. I hope, in time, the cause will progress here as well as in other places, and some day take the rest of all others, and perhaps we can, if we will, learn to beg, as Brother Dennis says, the orthodox do.

Next week I will write about Mr. Twing and what success we have otherwise. C. H. M.

### Springfield, Mo.

Mrs. E. Cutler has closed her engagement, January 20th, with the First Progressive Spiritualist Society of Watertown, N. Y. The platform of the temple has since that time been occupied by Oscar A. Edgerly, a reader, speaker and test medium. Mr. Edgerly will continue with this society during the month of February and possibly longer. K. N. M.

### Indianapolis, Ind.

Left Anderson, Ind., January 29th, and went to Indianapolis and remained with my friend Dr. Cunningham, until the next morning. In the evening in company with the doctor and Mr. Kessel we attended the Wednesday evening meeting of the society; found a goodly number there, several of the home mediums exercising their powers. Mrs. Boone and Mrs. Young's little girl were the center of attraction that evening. Mrs. Van Duzee was also present. All seemed to enjoy themselves, and the meeting was productive of much good. I also stopped two nights and one day in St. Louis, stayed with my old friends, Mr. and Mrs. Kershaw, who are among the tried and true. I also met Mr. and Mrs. Colton, new converts to our cause. Mr. Colton is secretary of the society. Saturday I called on the president of the society, Mr. Gietler, another new convert from the ranks of materialism. Mr. Gietler and Mr. Colton are good workers in the society. Mr. and Mrs. Robbins are still among the workers in a degree. Mr. Robbins was president years ago.

I arrived in Springfield late Saturday night, was met at the depot by Mr. Black, who has worked so hard to get these meetings started. Sunday dawned but cloudy. A good company assembled in the G. A. R. Hall, on Commercial street, North Springfield. But we had a large gathering to the evening. In fact some were compelled to stand. To avoid this in the future friends have engaged the K. P. Hall, which is much more central and a much better hall. There seems to be quite an awakening in the ranks. Many are asking about Spiritualism that have never given the subject any thought before. The friends are hoping an organization will be organized during my stay. In fact, Mr. Edgerly, for that purpose, and have not much doubt but what by another Sunday the society will be finished, and I trust in good order. I may be fortunate enough to organize a Lyceum in Springfield, there not being children enough. O. H. Brooks

### Chicago, Ill.

Thinking your readers may be interested in the progress of a new society in this city, I send the following brief report:

The People's Progressive Society of Spiritualists has held meetings the two past Sundays, at 118 Fifth avenue, and as secretary of that society am pleased to report the most encouraging prospects. Mrs. Mattie E. Hall, assistant editor of New Thought, delivered the regular address on each occasion and will favor us next Sunday. Her lectures on "Mediumship and some of the necessary conditions," and "Spiritual gifts," were enthusiastically received and awakened a great interest among the regular attendants.

Last Sunday every available seat was taken, and an unbroken interest manifested from the commencement of the meeting to the close.

Dr. J. C. Phillips, the magnetic healer and psychometrist, gave a number of readings with wonderful accuracy and satisfaction on every point, as admitted by those who went forward for the same. He favored the audience with a fine vocal solo, which was beautifully rendered. Mrs. Preston, an old and valued worker, made interesting remarks, as also did a Lyceum lecturer, Mr. Bayor, who, for two years, was connected with the "Eastern Star."

Mrs. Hull's subject, "Have we a sign?" will probably draw a full house. In the absence of President W. H. Cook, who was detained at home by illness, Bro. Johnson filled the chair acceptably. The Children's Progressive Lyceum, conducted by Mrs. Hull, is progressing finely under her leadership.

In Spiritualism, under the various management, in this city, it is already making for itself a wide and useful field. Mrs. E. A. Cook, Sec'y.

At the People's Spiritual Society last Sunday Mrs. E. W. Bishop gave an excellent address on the "Superiority of Spiritualism" over all other religions and philosophies, after which she delighted the audience with tests. Then followed Mrs. Fennell, Mrs. D. Wolf, Mrs. DeKauw and Mrs. Dr. Morrell of New York. Prof. Van Horn gave some fine tests, which were much appreciated. The music and singing was unusually good. Bro. Jenner conducted the services. Mrs. Bishop is with us next Sunday. Yours truly, J.

Sunday evening, at Banner Hall, Professor Van Horn conducted the service, his subject being, "Spiritualism the only Positive Evidence of Life Beyond the Grave." A large audience greeted the speaker, and manifested unusual interest, which showed that they enjoyed it.

Many startling tests and diagnoses of disease, with healing demonstrations, were given, thus convincing the skeptic, and also bringing approbation and consolation to the entire audience assembled. VERITAS.

### Grand Rapids, Mich.

At the meeting of the Religio-Philosophical Society of this city, January 20th, we had our hall crowded with eager inquirers into the workings and possibilities of spirit powers, who listened attentively and appreciatively to an eloquent and clear-cut lecture by Dr. U. D. Thomas, of this city, upon the "Mission of Spiritualism."

The speaker clearly showed that the teachings of Spiritualism were intended for us to live and make practical use of in our daily lives, for the betterment of ourselves and fellow-men, and not to be used as idle toys for amusement. At the close of the lecture Mrs. T. S. Lawson took the floor, and after a short but ringing address gave seven spirit descriptions, in a few moments of time, giving names and circumstances with such marvelous accuracy that every one was recognized, which is the more remarkable (to strangers) from the fact that Mrs. Lawson makes it a rule to give no descriptions to persons who are known to her.

One description, accompanied with names and message, was that of the wife of a prominent physician, who had passed out but a few days before. The manifestations of joy with which this test was received, by the mourning relatives present, stirred the hearts of the audience to their very depths.

If I were to hear, in echo, the praises which are showered upon this most earnest and faithful medium, they would fill entire columns of your paper.

Sunday, February 21, we had another rousing and pleasant meeting, and were surprised by the presence of a representative of the official daily paper of this city, which has never been very friendly to Spiritualism.

After an address by the writer upon the "Religions of the world," "True Modern Spiritualism the embodiment of all that is noble, true and probable in any of the religions of the world," Mrs. F. V. Jackson gave numerous psychometrist readings from articles passed to her by members of the audience.

The reporter above-mentioned asked our chairman if her success was not due to collusion between her and people for whom she read. The chairman suggested that he try himself by passing her some article, which he did. She immediately turned to the reporter, with such a rapid and accurate delineation of his character, adding several tests and descriptions, that he acknowledged in his report that she hit the "bull's eye" so often that he was "in the news."

Mr. Charles Wiley then gave the reporter another broadside by describing his father to him, which he acknowledged, and stated in his report "that the spirits were certainly on his side."

The report in the paper, a column and a half, was so satisfactory that we feel much as do the missionaries after converting the heathen.

Spiritualism is rapidly becoming more popular in this city. Yours fraternally, F. D. YALE, Sec'y.

### The First Society of Spiritualists of New York City.

"The wages of sin is death," was the subject considered by Miss Jennie B. Hagan, Sunday morning, saying in part: "In the world, where we are there are varied expressions and definitions to the words that we use, and it sometimes seem that those of the slightest importance have a far more conspicuous position than the living sentiment of truth. When we speak of death we have been so educated that we think of the insubstantial physical body, but there may be a death in a living body. Sin causes the death of pure and good thoughts, and causes a leprosy to come upon us that is most unfortunate and pitiful. The great world to day lies with a corpse close beside it. If you are dead in sin you may be raised and come into the light of the living by virtuous and noble deeds."

"Can we read the past, present and future by the lines of the hand? Do the stars tell of our control the destiny of man?" "Topaz" and "Looking forward" were treated poetically, as was also "The present call of encouragement for labor," eliciting hearty sympathy and applause from the audience."

After the morning service the annual meeting of the society was held. This society is about the oldest, if not the oldest Spiritualist Society in the world, and an incorporated company, composed of nine trustees to manage its business affairs, three of which are elected each year. A wise provision, so that there is always a two-thirds number familiar with the routine affairs of the society. Mrs. Mary A. Newton, Mrs. Underhill and Mr. C. P. Sykes were unanimously re-elected as trustees for the next three years. The affairs of the society were never in a more prosperous condition than now.

The afternoon meeting for manifestations was conducted by Mrs. M. E. Williams, assisted by Prof. Wilson MacDonald, Mrs. H. J. Newton, Mrs. Butler, of Boston, and Mr. Ferrel, President of the Albany Society.

An appeal was made for support in behalf of Mrs. Nettie Maynard, who is in distressful circumstances. Previous to the assassination of Lincoln, whose medium she was, she warned him of the impending danger, but he replied that the bullet had not been cast which would take his life. An authentic communication from Lincoln to Mrs. Maynard was read, having relation to her services in the cause of the emancipation of slaves, and bearing signature, "Your friend, Lincoln."

Miss Hagan, at the evening service, replied to the question, "When a person believes in Spiritualism and is desirous of obtaining a communication from some departed friend, then why, in such a case, is not a message given?" In part she said: "Everything in spirit communication works with system. There is a wonderful depth of power that would call out the most significant superlatives, in the fact of spiritual doctrine. The fact that our lives continued

unbroken is wonderful, and yet is subject to the law that keeps each portion of the earth in its proper adjustment. The exercise of mediumship and hypnotism belongs to the spirit, and the conditions are right for the inhabitants of the other world will be able to see our presence and their concern in it. The laws which govern the return of spirits, we place stumbling blocks in the way of their return, and the laws which govern the medium and investigator are harmonized and we will be able to see the return of spirits. The results of action of both laws are effected, the results will be unsatisfactory or of no account whatever. "Concealability" was the subject for political effort. Fraternally, PATTERSON.

### Brooklyn, N. Y.

At the Progressive Spiritual Conference held Saturday evening, January 25th, the patrons of this conference had the pleasure of listening to the wonderful phenomena of spirit rappings produced through the mediumship of Margaret Fox Kane.

After the conference the speaker returned to the fold of spiritualism as the stolen sheep, carried from the flock by the wolf in sheep's clothing. In her remarks to the audience she said: "I feel as if I had been in a dream, and in my awakening I only behold the truth that has been trampled upon lying clearer to my mortal view, and I say to you all now, if I retain my senses nothing on earth will make me swerve from the truth as I now see and realize it in all its spiritual beauty." Mrs. Stringham gave the opening address of the evening. Her theme was "Love is one another." She handled this beautiful theme in a masterly manner. Like all sensitive women, not used to facing a critical audience, her nervousness was manifest to those in sympathy with her position. Yet she has the knowledge that back of her physical condition is a band of noble inspirers that impel her forward in the work of love. She was followed by Mr. Delere, Capt. Dye, W. C. Bowen, O. A. Edgerly, Mr. La Faye, Mr. Hudson and Mr. Bogart. As the theme was one of great depth of thought, each in his place seemed to be inspired to bring out the highest thoughts of inspiration and with the continual applause of the spirits rapping report with the sentiment uttered by each speaker. We felt that we were indeed for once holding a council together, the seen and unseen, drawing the light of truth that parts the spirits from our mortal view, in a wave of perfect love. Arrangements are progressing to have on next night in each month devoted to physical phenomena, the fact that the spiritual world may thus witness the fact as we possess of a future spiritual existence.

The Woman's Spiritual conference met at the rooms of Mrs. Starr, 131 St. James Place, on Thursday evening, Jan. 20th. The speaker of the evening was J. R. Simmonds, for many years manager of Dr. Slade, the wonderful slate-writing medium. He gave a very interesting discourse on experience witnessed by him in his position as manager. Other speakers followed him, and a pleasant and instructive evening was spent.

Conservatory Hall, Sunday, January 20th. This being the last Sunday of Mr. Fletcher's present engagement, a fine and appreciative audience greeted this popular medium on the morning under the control of an ancient spirit. He gave a lecture on "A page of spiritual science." Among the things he said were: "The cause of material things is the first. The ancients knew more about astronomy than the world at the present time can comprehend. All should know the spiritual power contained in the human mind. The universe that finally expresses itself through man. Without wisdom man glides swiftly down the stream of life, not realizing his position. The time will come when the spiritual man shall utilize all things in life and reign supreme over material things. The indwelling soul of man has demonstrated that as he expands soul's nature his power of spirit becomes more and more powerful in expression. To-day we have one kingdom at war with another, all the result of the undeveloped condition of the mind of man. Though death is the only way we grow in physical and spiritual life. To conquer opposition is that which makes us strong in overcoming the causes of effect. Grief is the evidence of a weak nature. To overcome weakness is to determine to be as perfect as the thing for all to settle in life is how do I stand myself. You cannot judge of another's condition correctly. The law of life is the spirit itself in ourselves. When we look upon the things of life and think of all we have overcome, how fortunate are all lessons we have learned and profited by through life. All there is in the unseen to day are wrapped up in the human mind, and the power of the spirit is the only way we can grow in physical and spiritual life. To conquer opposition is that which makes us strong in overcoming the causes of effect. Grief is the evidence of a weak nature. 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Written for The Better Way.

### The Kitten.

A STUDENT OF NATURE.

Little Kitty dear  
What do you fear?  
The dog's away  
And you can play;  
Away you fling  
And toss the string;  
Now up the post  
To top almost;  
Then down you slide,  
And away you glide  
Across the sod,  
And the golden rod  
Waves and shakes,  
But never breaks.  
Now here you rush,  
Right in the brush,  
And there you lay,  
Tired of play.

### "The Origin of Life."

All plants and animals are made up of Protoplasm. It is the basis of all animal food. Animals get protoplasmic food by eating other animals or plants, so we see animal life is dependent on vegetable life. Plants from protoplasm from the elements, yet not from the elements in their simple state.

Hydrogen and oxygen must first combine to form water—hydrogen and nitrogen to form ammonia. Oxygen and carbon to form carbonic acid, and these three substances feed and build up the plant into vegetable protoplasm.

The first living beings were probably neither plants nor animals, but a cross between the two—Protoplasts. But probably the first two real organizations were plants. Life once begun, a never ending chain of interdependent life and death ensues. The death of the first formed simple beings makes a richer and more abundant protoplasm, which nourishes succeeding generations and disposes them to vary and progress, and so in millions of years surrounding circumstances and internal agencies have produced all the forms of life now extant, and more and still more are all the while being evolved.

When people used to speak of spontaneous generation, they meant that the earth produced at one heat, a perfect fly, cow, horse, elephant or man, and some writers gave directions how to produce a swarm of bees, or living mice, or other animals.

Now, we know only the lowest and most simple forms of life can be produced or generated from the elements.

Hair-snakes and hair-worms are no longer believed to come from horse hairs lying in a mud puddle; nor are barnacles transformed into geese which drop from the tree into water and gather feathers and grow into Tree Geese, as old historians solemnly aver to be true.

The first spontaneous beginnings of life are probably moners, jelly-like specks of protoplasm, which change finally to cells, and the cells form into infusoria and build up, into still higher beings till they reach vertebrates and man—then all go back to moners and protoplasm, and so the circle is always being formed and always being broken and resolved back to beginnings.

The amoeba is the first form of life that has a skin, and can make for itself limbs and a stomach.

The sun is the mother of all life on our globe. Without the sun nature would be still dead and void.

Life is one in plant and animal. There are plants that live by absorbing nutrition from insects—called insectivorous plants. They are sensitive and close around the insect and suck its juices.

There are animals that are fixed to one spot and plants that float from place to place. There are sensitive plants, and there are animals that are apparently without sensation.

Plants can be poisoned or electrified as well as animals can.

Some idiots have scarcely any more mind than some plants. Some plants sleep and walk as animals do.

There is a plant called *Colocasia Esculenta* which moves in regular periods, like the beating of the pulse, and sometimes so violently that it will almost overturn the pot in which it is growing.

A little plant once grew in a mine, the natural height was six inches, but it stretched itself 120 feet so as to reach the light at the top.

Farwin supposed a plant might even dream because the sensitive plant sometimes when asleep at night would give a start and then go to sleep again just as a person will after a vivid dream.

All these facts show that mind is probably an attribute of all matter, or properly mind is matter in motion, and plants as well as animals have more or less mental capacity or power. The amoeba is probably nerveless and yet it possesses enough feeling to clasp itself around any bit of nutriment that touches its body. The more we know of life the more we acknowledge its oneness through all nature.

ELMINA D. SLECKER.

### Spiritual Powers of Animals.

The lower animals have many of the most mysterious powers of life. They have clairvoyance, prevision, perception of character, powers of fascination, or magnetic influence, and intuition, or, as we call it in them instinctive perception, or consciousness, of the most remarkable character. Bees, birds, fishes, beavers, and probably a great many animals we are less acquainted with, have interior, or what we call spiritual powers, which many find it hard to allow to man, as if he were less gifted than the lower orders of creation. That his gifts are marred and disordered is evident enough. What should be universal are exceptional and rare; but they still exist in form, and sometimes in development. The bee, wherever you may carry it, goes in a straight line to its hive. There are men similarly guided. Migratory birds must be clairvoyant. Human beings have sometimes the power of seeing clearly what is going on hundreds or thousands of miles away. Animals adapt their dwellings to the temperature of a coming winter, and foresee calamities which endanger them. Some persons have the gift of prophecy, or the faculty of second sight, though all the scientific men in the world cannot tell what week it will be next Wednesday. A sealed letter, a lock of hair, or other relic, conveys to some very sensitive persons the revelation of the appearance, character, and even the events of the lives of those they have never seen, or even heard of. The somnambulist reveals the most secret thoughts and concealed propensities of persons. Knowledge of the distant, the future and of that which cannot be known by ordinary methods, can come only in two ways. It must be the result of some power of the soul or life quite beyond our ordinary senses and means of knowledge, or it must come to us as a revelation from intelligent beings gifted with higher powers, or more extensive means of observation. Both means may exist, but it is not, I think, unreasonable to believe that some persons may have faculties, which however mysterious and inexplicable, are still possessed by the lower order of the animal creation.—From "Human Physiology," by Dr. T. L. Nichols.

### Wilkie Collins.

The great novelist who has just died, was the most cherished friend of Charles Dickens, to whom he was related by marriage. Collins was born in London in January, 1824, and was the son of a celebrated painter. After completing his school education, he went on a trip to Italy with his parents. He was articled for four years to a tea merchant, but soon tired of commercial life and entered Lincoln's Inn as a student of law. While there he began literary work. His first ambitious production was a biography of his father, published in 1848. From this time he devoted himself entirely to literature. His principal stories are: "Antonina," "After Dark," "Dead Secret," "Woman in White," "No Name," "Moonstone" and "New Magdalen." Mr. Collins has written some dramatic works, of which "The Frozen Deep" is probably the best known.

Other stories written by Mr. Collins have been almost as successful as those mentioned. Among them are: "Arma dale," "Man and Wife," and "Poor Miss Finch." Most of them contain deep and intricate plots, the interest being centered upon this feature rather than upon the strength of the characters themselves. Publishers were always eager to secure his works. Mr. Collins made from \$150,000 to \$300,000 by his pen, and by shrewd investment of his money became a comparatively wealthy man.

Wilkie Collins was of a genial and affable disposition, and made many friends in this country on the occasion of his visit here some twelve or fifteen years ago. He was a tireless worker, and though his novels were numerous, they were written with the utmost care.

### Natural Gas.

The first recorded discovery of a natural gas well in the United States resulted from borings made within the present limits of the city of Charleston, S. C., in 1815, but in this case the gas does not appear to have been put to any use. In 1821 natural gas was discovered issuing from a spring at Fredonia, in New York State. This discovery was made by a woman who had gone to the spring, one dark night, to draw some water in a pail. In order to aid her in doing this, she put down a lantern, when the gas, which was rising from the spring, took fire. This alarmed the woman, who, hastily dropping both pail and lantern, ran back to her home as fast as possible. This gas was first collected by excavating and covering the spring. It was then conveyed into a small holder made of copper, and from thence to one mill and several stores, where it was used for light. This was the first practical use of natural gas in the United States. When LaFayette passed through the village in 1824, the hotel, called the Taylor House, was illuminated with this gas in honor of this distinguished man. The well is still to be producing yet, and Fredonia is still lighted by natural gas.

### The Walled Lake.

One of the wonders of the United States, is the Walled Lake, in Iowa. It covers a surface of 2,800 acres, with a depth of twenty-five feet of water. It is from two to three feet higher than the surrounding country, and is enclosed by a wall ten feet high, fifteen feet wide at the bottom, and sloping up to five feet wide at the top. The stones of which the wall is built, vary in size from one weighing one hundred pounds, to those weighing three tons. Around the entire lake is a belt of trees, half a mile in width; with this exception, the country in which the lake is located, is a rolling prairie. When, how or by whom, this wall was constructed, or these trees set out, is a mystery.

### Albinos.

The word Albino is from the Latin *albus*, white, and was first used by the Portuguese, who applied it to designate the white negroes who were occasionally seen in Africa. It has since come into general use to designate certain freaks in both the animal and vegetable kingdom. In the latter, however, they are more generally called sports. In negro Albinos the skin assumes a peculiar whiteness, the eyes are of a pinkish hue, the woolly hair is white, sometimes tinged with yellow.

But Albinos are not confined to the negro races, as they appear in various countries, and among white as well as black or dark people. Sometimes only one child in a family will be Albino, and at others all or every alternate one. As a rule, Albinos are not so healthy and strong mentally or physically as persons of the normal color; but some have lived to a good old age, exhibiting moderately well developed mentality.

Albinos appear most frequently in hot climates, and among the darker skinned people, which fact has led scientists to attribute the cause to some skin disease perhaps akin to leprosy. Instance are on record of Albinos bearing children of the normal color of the races, and of others with an apparent mixture of their parents and grand parents.

Among animals Albinos are more or less common in all countries. The white elephants of India are well-known examples of Albinism. These animals are venerated by the natives, who believe them inhabited by the souls of men. If the fact that white horses, cattle, and other domestic animals are descendants of Albinos is not proved, it is not at all improbable that the original white blood came in through the appearance of some Albino in the early history of the different species.

In this country Albinos have been found among our wild deer. A friend assures me that he had personal knowledge of one having been killed in Missouri some years ago. White raccoons have been frequently found, and in one instance of a litter of five, two were albinos. Among black squirrels albinos are occasionally found, and less frequently among gray and red ones, while mice are quite common.

One might suppose the ground mole (*scalops aquaticus*) that lives entirely underground, and consequently, in darkness, would be unlikely to produce albinos, but such is not the fact. Mr. A. S. Fuller has in his cabinet a specimen taken in Bergen County, New Jersey, in 1875.

Among birds albinos are often seen. White crow and white blackbirds are not unfrequently met with, while robins, orioles, swallows, and others are occasionally seen, although they are far from being common.—L. A. R., in *Phrenological Journal*.

### Worms That Eat Steel Rails.

For the last two years the German government has been making inquiries into the life, history, and ravages of one of the most remarkable worms known to exist, says the St. Louis Republic. This wonderful creature, whose gluttonous appetite is only satisfied after a feed on common steel, was brought into notice by an article in the Cologne Gazette in June, 1887.

For some time preceding the publication of the account mentioned the greatest contention existed among the engineers employed on the railway at Hagen, on account of the accidents which always occurred at the same place, proving that some terrible defect must exist either in the material or the construction of the rails.

The government became interested and sent a commission to the spot for the purpose of maintaining a constant watch at the spot where the accidents—one of them attended with loss of life—had occurred. It was not, however, until after six months had elapsed that the surface of the rails appeared to be corroded, as if by acid, to the extent of over 100 yards.

The rail was taken up and broken, whereupon it was found to be literally honeycombed by a thin, thread-like gray worm. The worm is said to be two centimetres in length and of about the bigness of a common knitting needle. It is of a gray color, and on the head it carries two little sacs or glands, filled with a most powerful corrosive secretion, which is ejected every ten minutes when the little demon is lying undisturbed. This liquid when squirted upon iron renders that metal soft and spongy, and of the color of rust. When it is easily and greedily devoured by the little insect. "There is no exaggeration," says the official report, "in the assertion that this creature is one of the most voracious, for it has devoured thirty-six kilograms of rails in a fortnight."

### The Soul Dissected.

Those who have made a survey of that strange territory of human life called soul, report that they find it divided into three great parts. These divisions may be called by various names, but they are generally called intellect, sensibility and will. One of the strange things about these districts is that their boundaries are not fixed and unchangeable, but fluid and waving, and it is not easy to define the territory. Sometimes life seems to be all intellect—a cold clear eye, which is trying to dart its rays into everything—to discover every secret and lay bare the lurking place of truth. Again, all energy seems to have resolved itself into a restless determination—an invincible will rushing out into action: a power which will be stayed by nothing, but will crumble granite and break bars of steel if they attempt to oppose it. At still other times the eye discloses liquid depths, or melts into a softer light. Intellect and will are enveloped in a dreamy haze, like that which hangs about the distant mountains in which nothing can be clearly seen; or they are suffused by a tender, warm beauty like that which pours over the earth on a spring morning.

For each of these departments of life much might be truly said. No comparison need be attempted between them. Intellect is good, will is good, sentiment is good; and none can tell which is better, or which is best. Each is best in turn. They are a powerful triumvirate, and they hold their triple sovereignty by divine right.—More Light.

### Written for The Better Way.

A Fact—not a Theory.

O. W. HUMPHREY.

As one by one we drop our burden,  
Weary worn and sad,  
Our hearts light up with eager greeting,  
And friendly voices make us glad.

New sights and sounds around us glimmer,  
Another world bids us behold!  
From toil and moil we rise triumphant,  
To joy and warmth, from bleak and cold.

But wait! our hearts turn backward, softly  
loving,  
We can't resist a thrilling cry,  
We look! A dear one, arms outstretching,  
Bids us halt, ere we say "good-bye."

We grant the bidding, happy feeling  
For what is heaven without love?  
We open the door, and quickly journey,  
Downward to our waiting dove.

Thank God! we know full well we have a  
pathway.  
Naught can change the will of him,  
If we but seek, we'll surely find it,  
A boon to all, as eyes grow dim.

### Formation of an Atom.

"When two forces meet each other from opposite angles, both become polarized, a state of inertia is produced, and an atom—a veritable material atom—is the physical result of this change of energy. From the infinite network of rays produced by the first vibrations of light, it is easy to conceive of the instantaneous evolution of an unlimited number of opposing rays of light. We have now our necessary atom, which, after all, is nothing but an unknowable something."

### HOW TO DEMATERIALIZING MATTER.

To dematerialize objective matter, then, and resolve it into its original elements, requires the application of an external force, powerful enough to polarize the cohesive affinity of the atoms. If this dematerializing force is electric, the form is destroyed, as far as the external plane is concerned. But if it is magnetic, the object is only etherialized, and in this state matter can be made to pass through matter, and immediately the magnetic dissonant is withdrawn, the object will resume its original objective shape.

In this fact lies the secret of the materializing phenomena of Modern Spiritualism, and it forms the true foundation of all magical manifestations of a physical nature. A strong physical medium, even though a helpless tool, under the control of a very questionable class of invisibles, can produce phenomena equally as well as the living adept. The only difference is, that the medium cannot control either the spirits or the phenomena, whereas the adept commands both at will.—Light of Egypt.

### Martin Tupper.

London, Nov. 30.—Martin Farquhar Tupper, the well-known poet and prose writer, is dead. He was born in 1810.

Tupper was a son of a London surgeon. He studied law and was admitted to the bar in 1835. Previous to this he had figured as an author, having in 1832 published some poems, which, however, did not attract much attention. In 1838 there appeared "Proverbial Philosophy," in connection with which Tupper was chiefly known. The success of this publication was extraordinary. It was lengthened into four series, some of which ran through more than fifty editions. An illustrated edition of the whole work appeared in 1881. Among Tupper's other works were "The Crock of Gold," "Heart, a Social Novel," "Probabilities, an Aid to Faith," "Stephen Langton, a Tale," "Raleigh, His Life and His Death," "Washington, a Drama," and "My Life as an Author." In 1883 Mr. Tupper was tendered a public testimonial.

### How the Heart Works.

A curious calculation has been made by Dr. Richardson, giving the work of the heart in mileage. Presuming that the blood was thrown out of the heart at each pulsation in the proportion of sixtynine strokes per minute, and at the assumed force of nine feet, the mileage of the blood through the body might be taken at 207 yards per minute, 7 miles per hour, 168 miles per day, 61,320 miles per year or 5,150,880 miles in a lifetime of 84 years. The number of beats of the heart in the same long life would reach the grand total of 2,869,776,000.—Medical World.

Worry retards rather than forwards work. It tries the mind before the work is begun. It makes one fretful, sours the temper, and disturbs the peace of the household. One who worries is never free from care. There are certain evils which cannot be overcome. We should make the best of them, and not add the burden of worry.

Man is composed of body, soul and spirit. The body is the material instrument through which the soul operates during mortal life, but is substituted by the spirit body after death. The spirit is an exact counterpart, with the exception but it is composed of magnetism instead of gross matter.—A. Danforth in *Celestial City*.

Bessie—Ma and pa have been quarrelling, haven't they?  
Willie—Yes.  
Bessie—Which one got the worst of it, do you know?  
Willie—Not yet. I'm waiting to see which one of them slams the door going out.—Burlington Free Press.

Colonel Shepard's offer of \$1,000,000 to the Sultan of Turkey if he will embrace Christianity is as yet unaccepted. And yet there are several Christians who would embrace Mohammedanism, with all that it implies, for one-quarter that sum.—Chicago Journal.

"Dear," said a physician's wife as they sat in church, "there is Mrs. Goldberg sitting in a draught." "Never mind," said her husband, "I will catch that draft later on."—Washington Capital.

Morals cannot be made by prohibitory statutes. They are results of convictions.—Boston Investigator.

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Capt. D. B. Edwards, Orient



# GRAND RECEPTION TO DR. WOLFE.

Of Cincinnati at Portman Rooms, London, Oct. 22, 1889.

This was the largest and most brilliant gathering of London Spiritualists that has ever taken place. The attendance was somewhere about 1,000. It was a marvel to many where they all came from, so little and so short publicity had been given to the event. Officialism was conspicuous by its absence, therefore Union predominated. No secretary's name lent influence to the event, no patrons added to its importance. It was simply the announcement that Dr. N. B. Wolfe would be received by the Spiritualists of London at an evening entertainment, that was amply sufficient to draw so many together. No greater compliment could be paid our guest than these particulars imply. He is a gentleman of great personal influence and magnetism, and it is such temperaments as best succeed in spiritual investigations. The demand to see him had been such, that a reception of some kind became a necessity of the time. There was a great reason for it, and therefore it was a great success. This is a spiritual law, and to work in compliance with it is the secret of satisfactory accomplishment.

The Portman Rooms lent a peculiar charm to the proceedings. There is no such suit of rooms in the metropolis. Opening from Baker street, they stretch back several hundred feet. This vista, brilliantly illuminated and richly decorated, presented a fairy scene of beauty, the dancers at the extreme end looking like the little elves of story. First, the vestibule, stairs, and crush room; then the grand Concert Hall, in which the thousand Spiritualists and friends first assembled. Behind that comes the large Refreshment Room, capable of accommodating several hundred persons. Still beyond that comes the Ball Room, where 200 dancers can occupy the floor at one time. In addition there are rooms to serve all the purposes of a large gathering of ladies and gentlemen.

A number of young gentlemen acted most efficiently as stewards, and the large assemblage took their places quietly and comfortably. When all had arrived the large apartment was completely filled. All classes and conditions were present: those in high social position dressed most elegantly, and the working man and his family quite neat and respectable in appearance. The space was so ample that all could gather their friends in close proximity. Families, societies, circles, and other social combinations, sat in groups. It was like being at home, and many remarks were made as to the enjoyable freedom and social delight of the evening.

## THE GRAND CONCERT.

Before the hour, Mr. Kent very kindly placed his Spiritual Band in position, and his three little daughters—quite the Lyceum style—took the stage costumed as "Merry Zingaris." Their singing was astonishingly good, and gave great pleasure to the meeting, which at 8 o'clock had not half assembled; and it is a high compliment to these young ladies and the Spiritual band which accompanied them, that they so thoroughly arrested the attention of such a large audience in the act of "settling down."

## PRESENTATION TO DR. WOLFE.

The platform party consisted of Dr. Wolfe in an elegantly carved antique arm chair, supported on the right by Mr. T. Shorter and Mr. J. Burns, and on the left by Mr. G. Milner Stephen, and Mr. R. Wortley. Dr. Wolfe's presence was announced by hearty cheers. Mr. Burns read letters from eminent friends who regretted their inability to be present. Among these were Gerald Massey, T. Everett, E. Dawson Rogers, Cath. Berry and Mrs. Yeeles.

Mr. Thomas Shorter proposed a Testimonial Address to the Guest of the evening. When the Address was put to the vote by Mr. Burns, every hand was held up, followed by prolonged applause. The Address having been formally presented Dr. Wolfe rose to reply, but it was sometime before he could be allowed to proceed, so great was the enthusiasm.

Dr. Wolfe's speech, given under deep emotion, was frequently cheered, and when he sat down the applause was long and hearty.

Mr. Milner Stephen, ("the Australian Healer" and Ex-Acting Governor of South Australia,) being called upon to address the assemblage, said he was taken by surprise at the request, but would say a few words, to explain the cause of his presence. Having been favored with an invitation to attend that evening, he felt it a duty to assist in doing honor to a distinguished gentleman, who by his wonderful work, "Startling Facts in Modern Spiritualism" and other writings, had endeavored to convince the world of the truth of spiritual intercourse. He (Mr. M. Stephen) had also spent several months in our honored guest's country, and had met with a kind reception from many distinguished individuals, including the President of the United States and his amiable Lady, who had visited him with her father several times. He

was glad therefore to be one of that great company, to give a welcome to Dr. Wolfe.

## THE PROMENADE CONCERT.

The presentation having been concluded it was announced that the Ball Room was ready for the dancers, who were invited to retire thither and enjoy that pastime. A large number still remained in the Concert Room, engaged in conversation or listening to music and song.

The crowd tended gradually to the Ball Room, which became very lively and brilliant. But the dancers were not numerous in proportion, a great number preferring to look on, and enjoy the sight of so many handsome and graceful people deporting themselves so happily.

This was the choice season for social intercourse. The vast suit of rooms became one extended promenade, taking the circuit of which one was sure to meet with friends, even if an entire stranger. Dr. Wolfe was the centre of attraction: first here, then there, and again somewhere else, the nucleus of a dense cluster of admirers. Discourteously waiting for an introduction, many stood around, charmed with his conversational abilities on spiritual experiences. To shake hands with so many people was no light task.

The Refreshment Room was an enjoyable social centre. "Morella" was the favorite beverage; and the caterer succeeded admirably in the concoction of "Morella Cup."

At midnight, when the dancing terminated, many had left, and those who still remained seemed quite satisfied with the efforts they had made, the two halls having enabled the dancing to commence early.

Dr. Wolfe's presence amongst us has done the Cause much good, if only in the matter of this Grand Reunion. Many non-Spiritualists were present, and expressed their delight at the proceedings. It is sometimes desired that such meetings be more frequent, but the difficulty is to find worthy motives to draw the people together. There must be a germ as the basis of every form of life.—Medium and Daybreak, London, England.

Written for The Better Way. Spiritualistic.

Dr. Bolton Believes in a Satan.

The Rev. H. W. Bolton, of the First Methodist Church, Washington and Clark streets, believes in a personal Devil. He said to himself last night "Some men tell me," he said "that there is no Devil."

"There were four murders in Chicago last night in London the 'Year Book' shows 40,000 in jail for crime, besides hundreds of thousands who have escaped."

"They say that God created the Devil, if there is one. God created an angel and the angel fell. He created the Devil as He created us. He made us pure and we have made Devils of ourselves. Whatever others may have to say of the Devil, I say this: 'He attends to his business and does it well.'"

Dr. Bolton then compared Napoleon with Satan. The former was a person and so was the latter. Both controlled men and situations far from headquarters; they had trusted lieutenants. They might be in one place, but they knew what was going on elsewhere.

## SPIRIT PHOTOGRAPHY.

To the Editor of The Better Way.

I notice upon the second page of your valuable Journal of January 25th, over the signature of J. G. Patton, the question: "How about spirit photography?" I don't read much about this phase of mediumship since Mumler passed to the other life.

I also note the paragraph which follows the above regarding brevity. The writer has been interested in the photographic phase from Mumler, Dougherty, to Stansbury, and the Fosters—F. N. Foster and wife—of Chicago, and can assure all interested that remarkable changes have been made in the past 20 years in this particular phase of mediumship.

First, we will only write of the Fosters of Chicago. All reasonable test conditions are cheerfully submitted to. Second, many faces appear upon the negatives, a portion are recognized, not all, and the mediums can never guarantee recognition. Third the Fosters have submitted their mediumship to the most perfect test conditions of skeptical photographers, and with marked success, and have black and white vouchers that may be seen by any honest skeptic. Fourth, I have in my possession a number of very remarkable photos produced by the spirits through the mediumship of the Fosters, that cannot be duplicated by any methods known by experts of the art; they may be imitated, counterfeits may be produced, but every photographer to whom we have shown them in our travels in a number of states, the past eighteen months, at once confess if they could produce anything like a fac simile, they would cost from five to ten dollars for each negative. Mr. Foster can do well in producing them by the help of the spirits for two dollars for each negative; and further in this connection, Mr. Foster will take his common, plain camera upon his shoulder and go into any lady's parlor when invited and take a picture in an hour's time, the lady furnishing her own plate marked, so that an exchange or any deception is entirely out of the question.

Fifth, persons having messages upon slates which they desire to preserve, have brought them to Mr. F. to be copied; when copied, clear, distinct faces appear, seemingly back of the writing upon the copy, without in the least obliterating the message, and these faces are recognized. Sixth, parties at a distance sending photos or a lock of hair, get spirit pictures that are often recognized. Seventh, there are failures in this phase of mediumship, as in every other, which go far to prove its genuineness. Mr. Foster is a sensitive—a medium—a gentleman, and stands square up to the truth of his mediumship, honorable and just to all, he demands due recognition of his position as a medium.

In conclusion, the writer desires to say that spirit photography is as thoroughly demonstrated as the rap or any subsequent manifestation; slate writing, materialization, spirit photography and spirit telegraphy, are demonstrated manifestations. Do we understand the significance of these marvels? How can the teacher do him or herself justice without an understanding of these facts? We are not required to spend a life time in seeking signs, neither can we afford to be ignorant of the phenomenal manifestations. Object lessons are valuable in earth life, and we need them in some form just as long as we remain enveloped by the material. The past forty years have been a succession of spirit object lessons—phenomena—one phase succeeding another as rapidly as we were prepared to receive them. It is idle and foolish to ignore these facts, or to conclude that we have reached the ultimate of spiritual expressions. Strange and marvelous manifestations will continue until skepticism will be compelled to surrender. Mr. Foster will remain in Chicago, at 51 North Seward street, for a month or six weeks longer, and then expects to visit New Orleans and a number of other southern cities by invitation. Those desiring spirit photographs will do well to call soon.

DR. M. E. CONGAR.

Dr. Dobson and \$2,000!

FRIEND CRAPPEL.—Like the man in Scripture history, "This day I do remember my fault," that of not telling you of a remarkable cure performed by Dr. A. B. Dobson, of which I learned while at DePue's camp meeting in Kansas last September. A gentleman, learning that I was from Clinton, Iowa, asked:

"Do you know Dr. Dobson, of Mukoneta, Iowa?"

"Oh, yes; very well."

"Well, I know of a very remarkable cure here in Minneapolis, Kansas. The man was given up to die. He had spent \$2,000 on various doctors, but all to no purpose. Finally a friend advised him, as a last resort, to send to Dr. Dobson, and he is now a well man. One month's medicine, just one prescription cured him."

The man was a stranger to me, and so I made further inquiries. While in Pleasant Valley, visiting with the Beuets and the Westers, I spoke of the matter and found that they knew both the man who was cured, and the man who had advised him to apply to Dr. Dobson. They confirmed all that had been told me on the camp ground, and more. The man's name was Cunningham, and the man who advised him to write to Dr. Dobson, was Mr. Goucher. Mr. Cunningham paid the "legal regular" \$2,000, and received no benefit; he paid Dr. Dobson for one month's medicine (\$2, we believe the terms are), and was cured.

Great is the law (?) and great are our "regulars" (?), but Dr. Dobson carries away the victory.

LOIS WAISHROOKER.

See ad. in another column.

## Written for The Better Way.

What is Education?

A STUDENT OF NATURE.

I read the following in a daily Journal: "It is charged that he, by virtue of his influence over his father, who was an illiterate man, obtained possession of large sums of money, and appropriated them to his own use."

Why this stinging sentence, "illiterate man?" Does a polished education alone make a learned man? Education is to learn in every movement of our existence. Here was a worthy gentleman who started in a small way, progressed by hard labor, lived to an old age, attended to his own business up to a short time before his decease, always stayed at home, interfered with none, amassed a large sum of money; was trusted to money by outsiders as a bank, without security or interest—as I happened to know some twenty five years ago—and always acted the part of a gentleman. I know nothing of his family affairs, but the definition of illiterate is unlearned, and hence not true, as he was a learned man in that which goes to make a true life. Illiterate can not imply a want of capabilities, as is proven in this case. To be illiterate in literature is no disgrace, as a man may be full of knowledge far more important to a healthy, happy, active, sensible life than in the possession of a polished education. Education is a pleasant possession, but should never be held as contrasted to one not vested in letters, as there is no possibility in the superiority of one part of nature over another; polished education or money has no part in the continued eternal life of man, as all have to go on together in spite of polished education and money, and may not the time come when we will wish we had laid aside so much desire for money and spent our time in a better way than casting reflections like illiteracy upon those we will always find by our side, going on in all that constitutes the real, solid existence that must always go on growing in the life of nature (God).

Soulmating.

Goethe employed a single word to express the essence of love, which comprehends it so wonderfully and defines it so exhaustively that volumes of definition could add nothing to it. This word is "Wahlverwandtschaft," which has been translated "elective affinity." It is a term borrowed from the science of the misty. \* \* Affinity in chemistry means that attraction between the particles of two bodies which causes them to unite and blend, thus forming a new compound. \* \* The human organism is the scene of exactly similar operations. Two individuals exert this mutual attraction upon each other, they love each other, they rush to each other with impetuosity and become the source of new formations. —Nordou, Conventional Lies of Our Civilization.

J. CLEGG WRIGHT,

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—FOR—

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No. 269 Freeman Avenue, Cincinnati, Ohio.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

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PEONIES, LILIES, PHLOXES, PINKS; VINES and SHRUBS, 15 sorts of Dbl. Lilacs; the NEW RED CLEMATIS, KERMISINUS, BECONIAS, finest collection in the country, BRUANT RACE of CERANUMS, splendid new family of sun proof bidders. CHRYSANTHEMUMS, all prize taking varieties. FLOWER and VEGETABLE SEEDS, very best quality. All the good New sorts, and best old varieties. PLANTS post-paid by Mail. Satisfaction Guaranteed. Send for our FREE Illustrated Catalogue and mention this paper.

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The BEST in the World run by Bel

OVER 1500 IN USE

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A. E. BURKHARDT & CO., CINCINNATI, OHIO.

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It can be given in a cup of coffee, tea, or in articles of food, without the knowledge of the patient. It is absolutely harmless and will effect a permanent and speedy cure, whether the patient is a moderate drinker or an alcoholic wreck. IF A CASE IS PAID, it operates so quietly and with such certainty that the patient undergoes no inconvenience, and ere he is aware, his complete restoration is effected. 48 page book of particulars free.

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